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Elementary Classics

HOMER
ODYSSEY I

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AND
A. S. WALPOLE M.A.





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HOMER'S ODYSSEY.

BOOK I.



HOMER'S ODYSSEY.

BOOK I.

Edited for the Use of Schools.

BY

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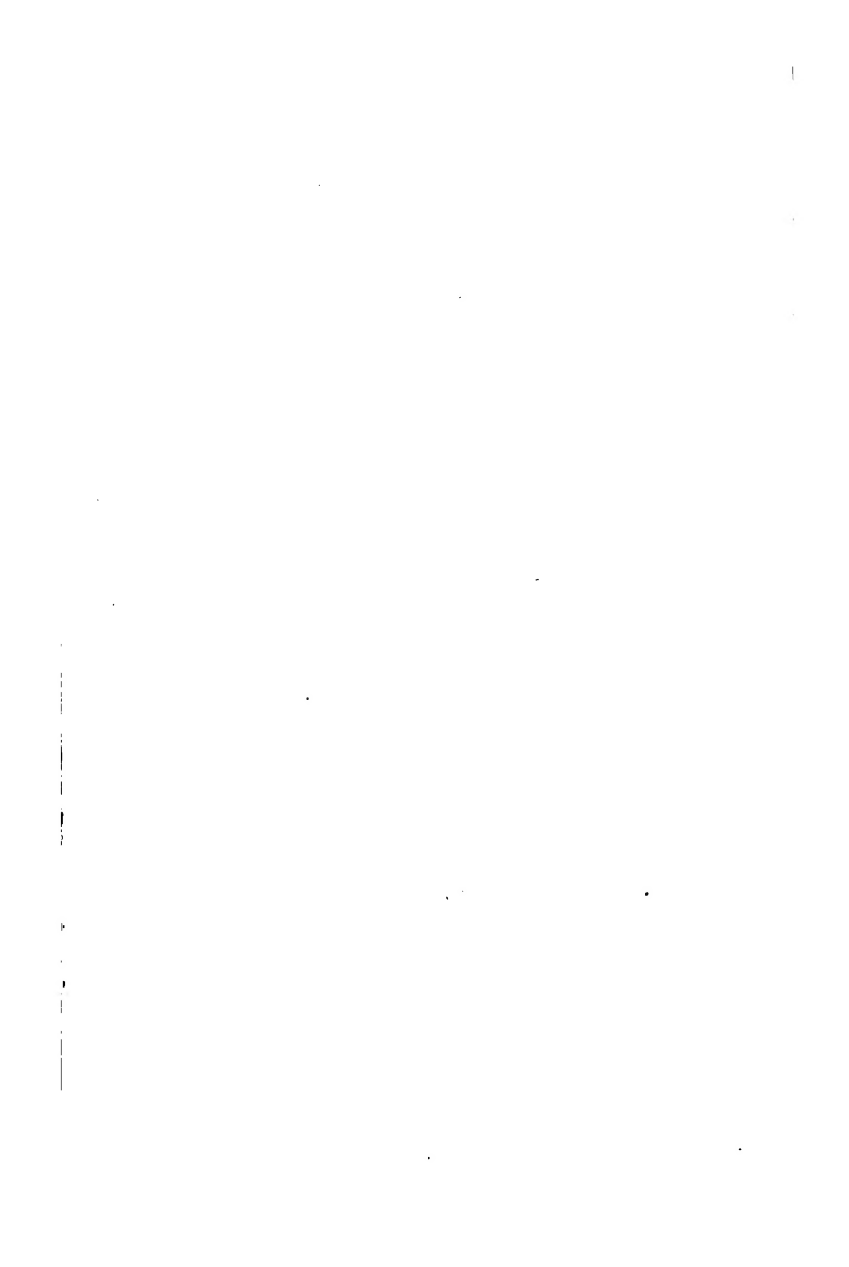
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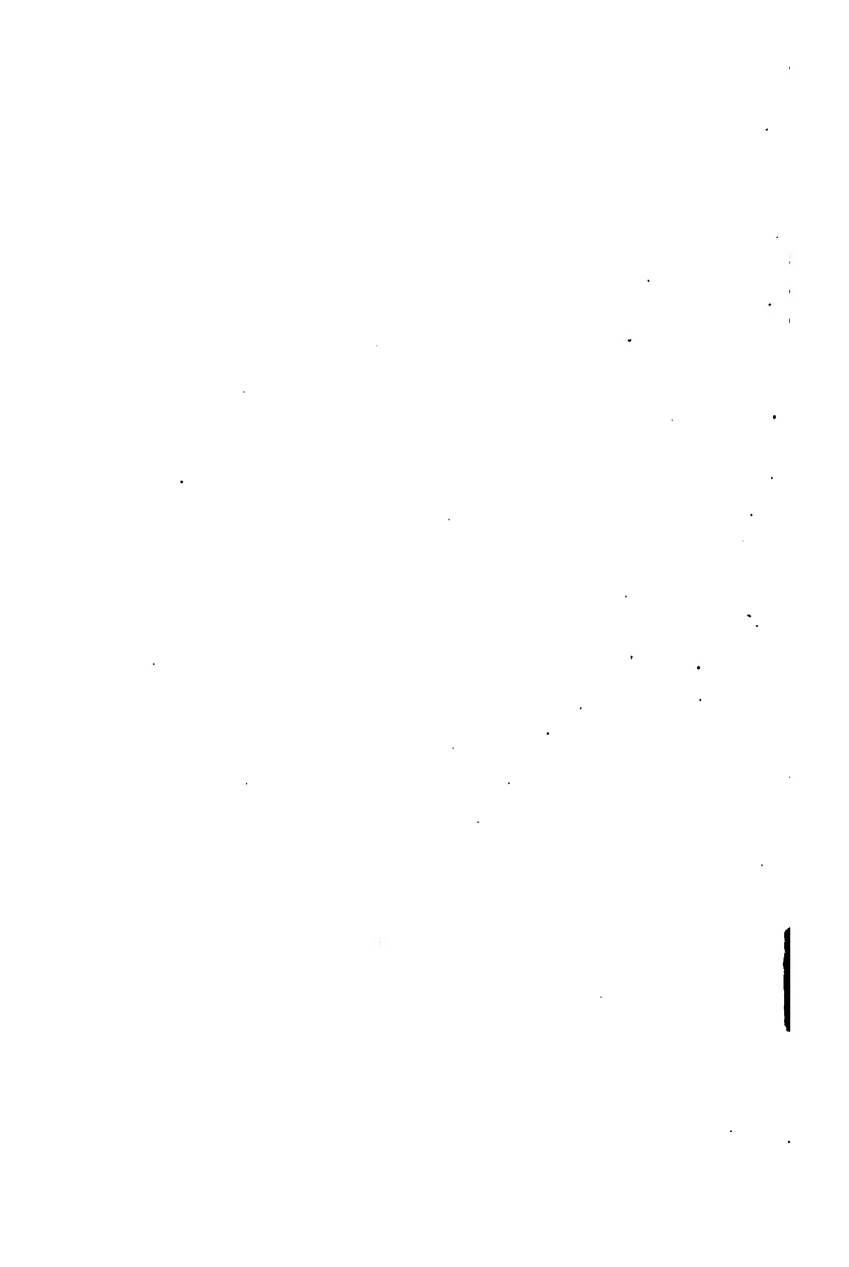
272. g. 151.



PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.



INTRODUCTION.

THE wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straight-way to return to the rocky home of Ithaka for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Kirke's baleful charm and the Cyclops' cruel might, the Seiren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Kalypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

bring the hero home, and with a picture of the state of his home in Ithaka.

In ancient times every one believed in a single
 The Poet. Homer, the author of both Iliad and
 Odyssey ; with the exception of some few,
 who from differences in grammatical forms and from
 inconsistencies in facts, religion, and manners, looked
 upon the Odyssey as the work of a separate
 The Chōrizontes. and later writer. These gained the name
 of the χωρίζοντες ('separators'). Hellanikus and
 Xenōn brought this idea prominently forward, but the
 greatest critic of antiquity,—Aristarchus
 Aristarchus. of Alexandria (fl. B.C. 156)—did not accept
 it.

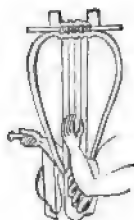
In modern times F. A. Wolf in his *Prolegomena*
 Wolf's Prolegomena, asserted that the Homeric poems were
 A.D. 1795. but a collection of ballads strung together
 into two more or less connected wholes. The question
 Unity of the Odyssey. cannot now be settled, but the Odyssey
 may be considered as mainly one poem, the
 Iliad rather a series of war-songs. But, be this as
 it may, the name Homer is a proper name, and all
 attempts to explain it away either as meaning 'patcher'
 or 'hostage' may be rejected as untrue.

The Iliad was probably written about
 Date. B.C. 850, the Odyssey about a century later :
 though different dates have been fixed upon by different
 critics, varying from B.C. 1100-500.

Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer : The Genius such as force, purpose, measure, fitness, di- of Homer. rectness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly:—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete ; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."



κρήδεμνον.



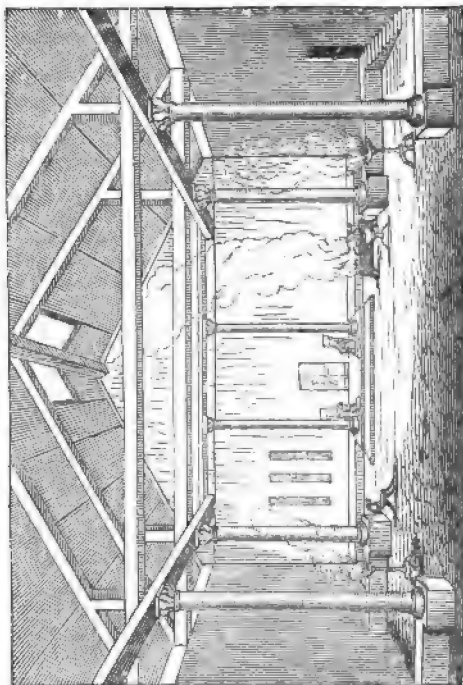
φάρμιγξ.



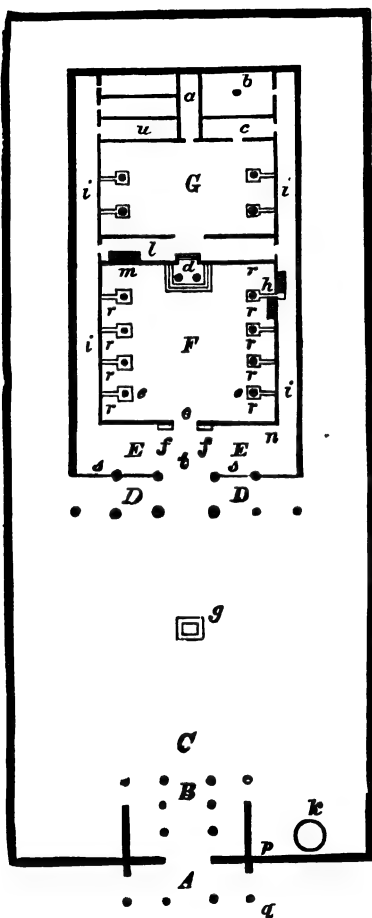
κλισμός.



κίθαρς.



μέγαρον.



- A* πρόθυρον.
B αὐλῆς αἰθουσα, δ 678, π 342.
C αὐλή, δ 625.
D αἰθουσα.
EE πρόδομος, ο 5, ν 1.
F μέγαρον.
G Women's apartment; overhead the ὑπερώϊον.
a Treasure-chamber.
b Chamber of Odysseus and Penelope.
c Chamber of Eurykleia, β 348.
d Seats of the king and queen.
ee Post of Odysseus as beggar.
ff ξεστοὶ λίθοι.
g Ζεὺς ἐρκεῖος.
h ὀρσοθύρη.
i λαύρη.
k θόλος.
l κλίμαξ.
m ῥῶγες.
n στόμα λαύρης,
o αὐλῆς καλὰ } χ 137.
 θύρετρα,
p cf. χ 459 sq.
q ρ 297.
r καλαὶ μεσόδμαι, τ 37, ν 354.
ss Wicket barriers.
t πρόθυρον, σ 10, 33, 102.
u Sleeping-apartment of Odysseus, ψ 190.

HOUSE OF ODYSSEUS.
(After L. Gerlach.)

HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Æolic*. It bears a strong resemblance to that of Herodotus.

SUBSTANTIVES.

2. A-Declension.

- (a) Masc. nom. *ης* is shortened into *α*, as *νεφεληγερέτα*, 63.
- (b) Fem. throughout sing. has *-η*, as *αἴης*, 41; *Τροίη*, 62; *Ἦγυ· γίην*, 85; *ὑγρήν*, 97.
- (c) Masc. gen. sing. ends in *-αο*, as *Ἀτρεΐδαο*, 35, 40.
- (d) Gen. pl. ends in *-άων*, as *θεάων*, 14; *παρειάων*, 344.
- (e) Dat. pl. ends in *-ης*, as *πνόης*, 98; or *-ησι(ν)*, as *ἀτασθαλίησιν*.
- (f) Acc. pl. ends in *-άας*, as *νηπιάας*, from *νηπίη*, 297; cf. *μνάσθαι*, 12.

3. O-Declension.

- (a) Gen. sing. ends in *-οιο*, as *Ἡελίοιο*, 8; *Διγισθοιο*, 29, 42.
- (b) Dat. pl. ends in *-οισι(ν)*, as *τοῖσιν*, 9; *φίλοισι*, 19.
- (c) Words are rarely contracted, as *νόον*, 3; *νόος*, 347; *δοτέα*, 161.

4. Third Declension.

- (a) Contraction is rare, as *δοτεα*, 3; *ἐπεα*, 31; *τέγεος*, 333.
- (b) Nouns in *-ις* retain the *-ι*, as *πόσιος*, 150; but *πόληος* = *πόλεως*, 185.

- (c) Nouns in -εύς before vowels take η, as βασιλῆα, 386; τοκῆς, 170; Ὀδυσ(σ)εύς, acc. ἦα, 74; g. -ῆος, 87; d. -ῆι, 21.
 (d) Dat. pl. often doubles and contracts, as σπέσσι, 15, 73; Κυκλώπεσσι, 71; μακάρεσσι, 82; ποσσίν, 96; λέχεσσι, 440; λεχέεσσι, 366.
 (e) νῆϋς, 185; acc. νῆα, 280; g. νῆός, 171; d. νῆι, 182; d. pl νηυσίν, 211.
 (f) γρηϋς; d. γρηι, 191.
 (g) ἀνὴρ, a. ἀνδρα, 1; g. ἀνέρος, 161; d. ἀνέρι, 292; pl. ἀνέρες, 176.
 (h) Short syllables are lengthened, as δοῦρε, 256; γούνασι, 267.

5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

- (a) σφετέρησιν = σφετέραις, 7; σφῆψιν = σφαῖς, 34; εὐρείῃ = εὐρείᾳ, 62; ποίης, 406.
 (b) θείοιο, 65, 126; χάλκεον, 104, 121.
 (c) περικαλλέα, 253; περικαλλέος, 425.
 (d) πολλόν, 253, formed as from πολλός, ἡ,όν.

6. Pronouns.

- (a) ἐγώ is also written (*metri causa*) ἐγών, 88; in pl. we find ἐμέων (dissyll.), 33; ἄμμι, 123.
 (b) τοί = σοί, 67.
 (c) στυγεο = στυου, 124; στυι = σ τι, 158, 316; τευ = τινος, 217.

7. Verbs.

- (a) The augment can be omitted at will, as πλάγχθη, 2; ἰδεν, 3; πάθεν, 4; ὀλοντο, 7; ἔσαν, 12; γῆμε, 36; ἔλε, 121.

8. Indicative Mood.

- (a) **Present**, -άω appears as -δά, so ἐρκανάωσιν = ἐρκανάουσιν, 199; ἀσχαλώσι, 304; ὀρώω, 301. Other forms are παρ-τιθεῖ, 192; δοκέουσι, 227; ἔσσι (from εἰμί), 297.
 (b) **Imperfect**, of εἰμί, συμ; ἦεν, 18, 131, 233; ἔσαν, 12, 126; of δατέομαι, δατεῦντο, 112; of τίθημι, τίθει, 142; of εἰμι, ἴσαν, 176.

- (c) **Future** (act. and mid.), of εἰμί, ἔσσεαι, 40, 204; of ἀρνύνω, ἀρνύνεουσι, 277; of βοάω, βώσομαι, 378. The 2nd pers. s. is usually -σεαι, so φιλήσεαι, 123; μυθήσεαι, 124; νεμεσήσεαι, 158; ἀπώσεαι, 270.
- (d) **Aorist** (1) *active*, of βαλνω, βῆ, 102; of ἵστημι, στή, 103, 333; εἰσίδω, 118; προσέειπε, 178; κατήλυθον, 182; ἔκτα, 300; ἐπέρυσσε, 441, 442.
 (2) *middle*, ὠδύσας = ὠδύσω, 62; θέτο, 132, 138; ἀφίκεο, 171; κατεβήσето, 330, as λήρσασατο, 398; ἔμκτο, 433.
 (3) *passive*, as νεμεσσήθη (of νεμεσάω), 119.
- (e) **Perfect passive**, δεδαίταται = δέδαινται, 23; *active*, αἶδας, 337.
- (f) **Pluperfect active**, as βεβήκει, 360; *passive* δέδμητο, 426.
- (g) **Present Middle**, as αἰτιώωνται, 32.
- (h) **Imperfect Middle**, as εὐχετόωντο, 172.
- (i) **Iterative**, as φιλέεσκε, 264, 435.

9. Imperative Mood.

of εἰμί, ἔσσο, 302; of ἀνωγα, ἀνωχθι, 274, 281, 284; of ξυνίημι (as ξυνιέω) ξυνίει, 271; (*mid.*) ἐμπάξω, 271, 305; ἀποπαύω, 340; φράζω forms a reduplicated aor., whence πέφραδε, 273.

10. Subjunctive Mood.

(*Active*) ἔλθῃσι, 77; ὀρνύμεν, 85; θέω (2 aor. of τίθημι), 89; ἔχησιν (= ἔχη), 95, 204; -ῃσι = η, 192, 349, 396; φῆσι(ν) = φῆ, 168; δῶσι = δῶ, 379; (*mid.*) ἰμείρεται (= -ηται), 41; εἰρηαι (= εἰρη), 188; πίθηαι (= πίθη), 279; -ήται, 416; -ώμεσθα, 372.

11. Optative Mood.

-οίατο (-οίατ', -οίαθ') = οωτο, 157, 163, 164, 266.

12. Infinitive.

-έμεν = εἰν, ἐριδαιέμεν, 79; ἀκούμεν, 370; ἀπειπέμεν, 91; βασιλεύμεν, 392; -μεναι = ναι, ἐφεστάμεν = ἐφεστάναι, 120; ἀναβήμεναι = ἀναβῆναι, 210; γινώμεναι = γινῶναι, 411; so δόμεναι = δοῦναι, 317; ἔμεναι (385); ἔμμεναι = εἶναι, 33, 172, 215, 217, 233, 377. Other forms are ἴμεν = ἰέναι, 441; μνάσθαι = μνᾶσθαι, 39; ἔρχεσθ' = ἔρχεσθαι, 190; and the uncontracted νέεσθαι, 17; θανέειν, 59; τελέεσθαι, 201.

13. Participle.

- (*Pres. act.*) -ων = -αων, 25, 229, 234, 404; παρόντων, 140; εών, 202; έόντ-, 22, 257, 263, 265, 289, 378, 431, 435; ακούον-
τεσσι, 352; κακκείοντες (desiderative), 424.
(*Aorist*) περιπλομένων, 16; δυσομένου, 24; πασσάμενος, 124; τε-
ταρπόμενος (redupl.), 310.
(*Perf.*) τετιημένος, 114; τεθνηώς, 289; ιδύια (= ειδύια, which is
not a Homeric form), 428.

14. Suffixes.

- (a) -θεν = from, as υπερωόθεν, 328.
(b) -δε = to, οκόνδε, 17, 83, 163, 189, 360, 372.
(c) -φι = by, βίηφι (by force), 403.

15. Tmesis

- (Separation of the component parts of verbs) is frequent, 8,
65, 138, 150, 190, 291, 381, 422, etc.

16. Letters Doubled,

- to help the metre, are frequent: (1) *consonants*, έρρόσατο, 6;
έσσεται, 40; Κυκλώπεςσι, 71; όττεο, 124; έτάνυσσε, 138
[possibly the older form of aorist]; όττι, 158; (2) *vowels*,
δου, 70, cf. είν = έν, 162.

17. Letters removed,

- for the same reason, ότις = όστις, 47; τίποτε = τί ποτε, 225. So
we find 'Οδυσσεύς ten times with -σσ-, nine times
with -σ-.

SYNTAX.

18. δ, ή, τό is

- (a) **Demonstrative**, αύτάρ δ τοῖσιν ἀφείλετο νόστιμον ήμαρ, 9;
τῶν, 'of these things, 10; έκ τοῦ = ex illo tempore, 74.
(b) **Personal**, δ, 9; τὸν δέ, 'but him.'
(c) **Relative**, τῷ, 'in which,' 17; τοί, *who*, 23; (strengthened
by τις) ότις, 47; cf. 67, 97, 100, etc.
(d) **Appositive**, i.e., in apposition with a substantive, often
approaching Attic usage, ή δ' έσπετο Παλλάς Αθήνη, 'and
she, viz. Pallas Athene, followed.'
(e) Cf. δς άρ, 'for he,' 286.

THE MOODS.

19. The Conjunctive (Subjunctive).

- (a) Hortative, περιφραζώμεθα, 76; δρύνομεν, 85; so 369, 372.
- (b) Indefinite, ὅπως ἐθέλῃσιν, 'as he may wish,' 349; cf. 101, 352, 416.
- (c) With δν (κε), (which of its nature is indefinite), 41, 158, 316, 396.
- (d) With ἵνα, 95, 302, 373; ὅπως, 77; ὅπως κε, 296; ᾧς κε, 205; ὅφρα, 86, 89, 174, 311.
- (e) With εἴπερ, 168, 188, 204.
- (f) With εἰ κε, 279, 287, 379, 389.
- (g) With ἴάν (ῃν), 94, 282.

20. The Optative

- (a) expresses a wish, 47, 265, 387, 402, 403; with εἰ, 163; with εἰ γάρ, 256.
- (b) Potential, with κε (δν), 164, 228, 236, 254, 266, 380, 388.
- (c) Dubitative, 65.
- (d) Final, with μή, 134; ἵνα, 135; ἵνα μή, 157.
- (e) Indefinite, 47, 229.
- (f) With εἰ, 116, 117.

21. The Infinitive

- (a) Of aim, 138, 262.
- (b) = Imperative, 294.
- (c) After certain verbs, λαλομαι, 15; εἶπον = 'warned,' 39; φθονέω, 347; μένω, 422.
- (d) With πάρος, 21; πρὶν, 210.
- (e) βῆ ῥ' ἔμεν, 441.

22. "AN, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than δν in Attic; they are found with

- (a) Fut. ind., 268, 270.
- (b) Conjunctive, 396.

(c) **Optative**, 95, 236, 266, 288, 388.

(d) **Aor. ind.** (= 'would have'), 239, 240.

(e) **Relatives** (= 'ever'), 158, 316.

(f) **Conjunctions** (= 'ever'), 41; for *ei* (*ai*) *ke*, see 19 f.; *ōs ke*, 87.

23. **Parataxis.**

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so *δέ* 'for,' 71; also at 119, 168, 433. Connected with this usage is *αί* = 'in that they,' 8; *ἐλθέ καὶ εἰπε*, 284. Originally also the relative was a demonstrative, so 23 would run, '*The Ethiopians—these are sundered in twain.*'

24. **Tenses. The Aorist.**

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the pluperfect, 17, 108, 300; and so always with *ἔπει*, 2, 237, 244, 342, 396; cf. 30, 62, 243.

25. **Exegesis.**

i.e., an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle *τε*, which loses its usual copulative force. Thus 50, *νήσω ἐν ἀμφιρύτῃ θῆι τ' ὀμφαλὸς ἐστὶ θαλάσσης*. Of the same or similar nature is the *τε* in *ὅστε, ὥστε, οἷος τε*: *e.g.*, in 101, *τοῖσιν τε κοτέσσεται* = 'those, viz., with whom she may be angry'; cf. 50 n. The use of *ἄλλος* may be thus explained, 132.

26. **Asyndeton.**

i.e., omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

27. **The DIGAMMA.**

So called from its shape **Γ** (*i.e.* **Γ**), was an old letter at the beginning or in the middle of a word, already dying out

when the *Odyssey* was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

ἀναξ.

γούνα = γονFa (by transposition γοFνα).

δην, i.e. δFην, cf. *diu*.

δέος, i.e. δFέος.

δηρόν, i.e. δFηρόν (203).

διαρφαίω (249).

έλκοσι, i.e. ἐFλκοσι.

εἶδον, ἰδεῖν, cf. *video*.

εἶπον (cf. *voco*).

ἐκαστος.

ἐλιξ.

ἐργον.

οἶδα.

οἶκος (cf. *vicius*).

οἶνος (cf. *vinum*).

οἶς (cf. *ovis*).

28. In many words an initial *σ* (*s*) has been dropped, among these are—

ἀλλομαι, cf. *salio*.

ἀλς, cf. *sal*.

ἀμα, cf. *simul*.

ἐχω.

ὄς, ἡ, ὄν = *ovus*.

29. METRE.

The Homeric Hexameter consists of six feet, of which the first four may be either dactyls (— — —) or spondees (— —), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caesura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; e.g.,

πλάγχ-θη | ἐπ-ει | Τροί-ης | ἱερ-όν | πτολί-εθρον | ἐ-περσε.

30. The most peculiar points of the metre of Homer are—

- (1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.
- (2) He lengthens short vowels: (a) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *ἄθανατος* *ἄπονέεσθαι*: (b) before single consonants, cf. 40, *Ὀρέσταῶ*; 56, *δέ*: (c) before double consonants at the beginning of the next word, cf. 39, 91.
- (3) He freely uses the same syllable either long or short: so *Ὀδυσσεύς* and *Ὀδυσεύς*, *ἔμμεναι* and *ἐμεναι*, and the like, are found side by side. See § 16.

(On the extraordinary elasticity which this gives to his verse, see Gladstone's *Homeric Primer*, p. 143).

HOMER'S ODYSSEY.

BOOK I.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α΄.

Invocation of the Muse, and general outline of the plot.

“ΑΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ’ ἀνθρώπων ἶδεν ἄστυα καὶ νόον ἔγνω,
πολλὰ δ’ ὃγ’ ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5

ἄλλ’ οὐδ’ ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
νήπιοι, οἳ κατὰ βούῃς Ὑπερίονος Ἥελιοιο
ἥσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἡμάρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

*All the Achaeans save Odysseus were at home, he in
Ogygia and persecuted by Poseidaon.*

ἐνθ’ ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἵκοι ἔσαν, πόλεμόν τε πεφηνγότες ἠδὲ θάλασσαν·
τὸν δ’ οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δία θεάων,
 ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
 ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες
 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχές μενέαιεν 20
 ἀντιθέω Ὀδυσῆϊ πάρος ἦν γαῖαν ικέσθαι.

Council of the immortals, Poseidaon absent.

ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
 οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,
 ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἐκατόμβης. 25
 ἔνθ' ὄγ' ἐτέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθιοι,
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.
 τοῦ ὄγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται.
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπέρμορον ἄλγ' ἔχουσιν,
 ὥς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαο 35
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,

εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὖσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὁππότε ἂν ἠβήσῃ τε καὶ ἥς ἰμείρεται αἴης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πείθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
 καὶ λίην κεῖνός γε εἰκότι κεῖται ὀλέθρῳ·
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέξοι.
 ἀλλὰ μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ,
 δυσμόρφ, ὃς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης, 50
 νῆσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἥς γαίης, θανέειν ἰμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὐ νύ τ'
 Ὀδυσσεύς 60

Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέξων
Τροίῃ ἐν εὐρείῃ ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ ;”

*Zeus explains why Poseidaon is wroth with Odysseus,
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
“ τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὅς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόῳσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἷδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Kalyпсо speed
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοσθήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ εὐπλοκάμφῃ εἴπῃ νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήται.
 αὐτὰρ ἐγὼν Ἰθακὴνδε ἐλεύσομαι ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

*She visits Ithaka in the guise of Menes: preparation
for the feast.*

ὥς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἳ μὲν ἔπειτα

πεσσοῖσι προπάροιθε θυράων θυμὸν ἕτερπον,
 ἤμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἕμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ दाτεύντο.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
 ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείῃ, 116
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξείνον δηθὰ θύρῃσιν ἐφειστήμεν ἔγγυθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἅμμι φιλήσεται· αὐτὰρ ἔπειτα
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

ὧς εἰπὼν ἡγεῖθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 οἳ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμον ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν εὐξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά·
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνηθείς ὀρυμαγδῶ .
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο. 135
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 [εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας 141
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεῶν.

The suitors dine.

ἐς δ' ἦλθον μνηστήρες ἀγῆνορες. οἳ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σίτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,
 [κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὸς.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε
 Φημίφ, ὃς ῥ' ἤειδε παρὰ μνηστήρσιν ἀνάγκη.
 ἦτοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν· 155
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

Telemachus tells Mentès (Athene) of the evil behaviour of the suitors, and asks his business.

“ξείνε φίλ', ἥ καί μοι νεμεσήσεται ὅττι κεν εἶπω ;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδῇ,
ῥεῖ', ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν 160
ἀνέρος, οὗ δὴ πον λεύκ' ὅστέα πύθεται ὄμβρω
κείμεν' ἐπ' ἠπείρου, ἥ εἰν ἀλὶ κύμα κυλίνδει.
εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,
πάντες κ' ἀρησάιατ' ἐλαφρότεροι πόδας εἶναι
ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
νῦν δ' ὃ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρῇ, εἴ περ τις ἐπιχθονίων ἀνθρώπων
φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;
ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
ἵγγαγον εἰς Ἰθάκην ; τίνες ἔμμεναι εὐχετόωντο ;
οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
ἥ νεόν μεθέπεις, ἥ καὶ πατρώϊός ἐσσι 175
ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

Athene answers, 'I am Mentès, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλαιο δαΐφρονος εὐχομαι εἶναι 180
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὦδε ξὺν νηϊ κατήλυθον ἡδ' ἐτάροισι,
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σίδηρον.
 νηὺς δέ μοι ἡδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ῥεΐθρῳ, ὑπὸ Νηϊῷ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρῷοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Δαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν
 γρηῖ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε 191
 παρτιθεῖ, εὖτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἐρπύζοντ' ἀνὰ γοῦνὸν ἀλωῆς οἶνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νυ τόνγε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἴω,
 οὗ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
 φράσσεται ὥς κε νήηται, ἐπεὶ πολυμηχανός ἐστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

*ΑΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων. 5

ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν. 10

*All the Achaeans save Odysseus were at home, he in
Ogygia and persecuted by Poseidaon.*

ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δία θεῶων,
 ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
 ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες
 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχές μενέαινε 20
 ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

Council of the immortals, Poseidaon absent.

ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
 οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,
 ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἐκατόμβης. 25
 ἔνθ' ὄγ' ἐτέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.
 τοῦ ὄγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηνύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται.
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίησιν ὑπέρμορον ἄλγ' ἔχουσιν,
 ὥς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαο 35
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,

εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὖσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὁππότε ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
 καὶ λίην κεῖνός γε εἰκότι κεῖται ὀλέθρῳ·
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέξοι.
 ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἔστι θαλάσσης, 50
 νήσος δεινὴ δένδρεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἥς γαίης, θανέειν ἰμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὐ νύ τ'
 Ὀδυσσεὺς 60

Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέξων
Τροίῃ ἐν εὐρείῃ ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ ;”

*Zeus explains why Poseidaon is wroth with Odysseus,
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
“ τέκνον ἔμὸν, ποῖόν σε ἔπος φύγην ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Kalyпсо speed
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὄφρα τάχιστα 85
 νύμφῃ ἔϋπλοκάμῳ εἴπῃ νημερτέα βουλὴν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακὴνδε ἐλεύσομαι ὄφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

*She visits Ithaka in the guise of Menes: preparation
for the feast.*

ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ
 βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα

πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίξον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντα.

Telemachus welcomes her.

τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείῃ, 116
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξεῖνον δηθὰ θύρῃσιν ἐφειστάμεν' ἔγγυθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἅμμι φιλήσεται· αὐτὰρ ἔπειτα
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

ὣς εἰπὼν ἡγείθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 οἳ δ' ὅτε δῆ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐϋξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσεύς ταλασίφρονος ἵστατο πολλά·
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξεῖνος ἀνιθεὶς ὀρυμαγδῶ·
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιοι ἔροιτο. 135
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 [εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.]
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας 141
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ᾤχετο οἶνοχοεῦων.

The suitors dine.

ἐς δ' ἦλθον μνηστῆρες ἀγῆνορες. οἳ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,
 [κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
 οἳ δ' ἐπ' ὀνειᾶθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὸς.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε
 Φημίῳ, ὅς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.
 ἦτοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν 155
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

Telemachus tells Mentès (Athene) of the evil behaviour of the suitors, and asks his business.

“ ξείνε φίλ', ἥ καί μοι νεμεσήσεται ὅττι κεν εἴπω ;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδῇ,
 ρεῖ', ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν 160
 ἀνέρος, οὗ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἠπείρου, ἥ εἰν ἀλὶ κῦμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
 νῦν δ' ὃ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
 ἤγαγον εἰς Ἰθάκην ; τίνες ἔμμεναι εὐχετόωντο ;
 οὐ μὲν γάρ τί σε πεξὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἥ νέον μεθέπεις, ἥ καὶ πατρῷός ἐσσι 175
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

Athene answers, 'I am Mentès, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλιοι δαΐφρονος εὖχομαι εἶναι 180
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὧδε ξὺν νηϊ κατήλυθον ἢ ἑτάροισι,
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σίδηρον.
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ῥεΐθρφ, ὑπὸ Νηΐῳ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρῷοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Δαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
 γρηϊὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσίν τε πόσιν τε 191
 παρτιθεῖ, εὐτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ' ἀνὰ γοῦνὸν ἀλωῆς οἶνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νυ τόνγε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κεῖνον ἐρυκανώσω' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,
 οὗ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
 φράσσεται ὥς κε νήηται, ἐπεὶ πολυμηχανός ἐστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον, 206

εἰ δὲ ἐξ αὐτοῖο τόσος παῖς εἰς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν 211
 ἐκ τοῦ δ' οὗτ' Ὀδυσῆα ἐγὼν ἴδον οὗτ' ἔμ' ἐκείνος."

Telemachus : ' *O that I were the son of some happy man.*'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ' αἶ
 " τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
 οὐκ οἶδ'· οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω. 216
 ὥς δὲ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμεν
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φησι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."

Mentes (Athene) : ' *What means this costly banquet?*'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη 221
 " οὐ μὲν τοι γενεὴν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον
 τίς δαῖς, τίς δαὶ ὄμιλος ὅδ' ἔπλετο; τίπτε δέ σε
 χρεώ; 225
 εἰλαπίνῃ ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκεύουσιν
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
 αἴσχεα πόλλ' ὀρόων, ὅστις πινυτός γε μετέλθοι."

*Telemachus, 'Once this house bid fair to be wealthy
and glorious, but my mother's suitors devour our
substance.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 230
 “ ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὄφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
 οἳ κείνον μὲν αἴστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ᾧδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐτάροισι δάμῃ Τρώων ἐνὶ δῆμῳ,
 ἥε φίλῳ ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεΐσαντο·
 οἷχετ' αἴστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 καλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαι.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
 ἦ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαραΐσουσι καὶ αὐτόν.”

Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'

τὸν δ' ἐπαλαστήσασα προσήνυδα Παλλὰς Ἀθήνη·
 “ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένον Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοίος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτα νόησα
 οἶκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεύς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοίος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σέ δὲ φράζεσθαι ἄνωγα
 ὅππως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

μητέρα δ', εἴ οἱ θυμὸς ἐφορμάται γαμέεσθαι, 275
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 [πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.]
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι·
 νῇ ἄρσας ἐρέτησιν ἐείκοσιν, ἥ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς τοι εἴπησι βροτῶν, ἥ ὅσσαν ἀκούσης
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα
 δῖον,
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόττον ἀκούσης,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαῖαν 290
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράξεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνης ἢ ἐδόλῳ ἢ ἀμφιδόν· οὐδέ τί σε χρὴ
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἦ οὐκ αἶεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300

καὶ σὺν, φίλος—μάλα γάρ σ' ὀρώω καλὸν τε μέγαν
τε—

ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.” 305

*Telemachus, 'Sir, thy advice is good; rest here awhile
and take a present with thee.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
“ ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾗ παιδί, καὶ οὐποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ, 311
τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.”

*Athene refuses to stay and vanishes. Telemachus goes
to the suitors.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο, 315
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”
ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὥς ἀνοπαία διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς

μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· οἷσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπύχετο ἰσόθεος φῶς.

*Phemius is singing to them the sad return of the Achaeans.
Penelope comes down to listen.*

τοῖσι δ' αἰδοὺς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325
εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δ' ἔποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσήυδα θεῖον αἰοιδόν·

She begs him to choose some less sad subject.

“Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια
οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοιδοί·
τῶν ἔν γε σφιν ᾄειδε παρήμενος, οἳ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' αἰοιδῆς 340·
λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

[ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον
"Ἄργος]."

Telemachus bids her not to interfere with the bard.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 345
 "μήτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ
 αἵτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεῖδεν· 350
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
 ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέλῃται.
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
 [ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ
 οἴκῳ]."

Penelope retires.

ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἦδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδόντα· 365
πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων.

“μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τό γε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370
τοιοῦδ', οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.
ἦῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
[ἐξιέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαΐτας,
ὕμᾱ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὑμῖν δοκέει τόδε λωϊτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε].” 380
ὥς ἔφαθ', οἳ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
Τηλέμαχον θαύμαζον, δ' θαρσαλέως ἀγόρευε.

Antinous retorts and is again answered by Telemachus.

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
“Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὃ τοι γενεῇ πατρῴϊόν ἐστι.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα
 “Ἀντίνο’, ἦ καί μοι νεμεσήσεται ὅττι κεν εἶπω ;
 καί κεν τοῦτ’ ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390
 ἦ φῆς τούτο κάκιστον ἐν ἀνθρώποισι τετύχθαι ;
 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
 ἀλλ’ ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395
 τῶν κέν τις τόδ’ ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ’ ἡμετέροιο
 καὶ δμῶων, οὓς μοι ληΐσσατο διὸς Ὀδυσσεύς.”

Eurymachus asks about the guest just gone.

τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον
 ἦῤα·
 “Τηλέμαχ', ἦτοι ταῦτα θεῶν ἐν γούνασι κείμεναι, 400
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν,
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίῃφι
 κτήματ' ἀποραΐσει, Ἰθάκης ἔτι ναιετοώσσης.
 ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι, 405
 ὅππότεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
 ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ἦ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει ;
 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
 γνῶμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐώκει.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
 οὔτε θεοπροπίης ἐμπάξομαι, ἣν τινα μήτηρ 415
 εἰς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
 ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστίν,
 Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὐχεται εἶναι
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”
 ὥς φάτο Τηλέμαχος, φρεσὶ δ' ὑθανάτην θεὸν ἔγνω.

The suitors dance and sing until morning.

οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσιν αἰοδὴν 421
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus goes to bed and thinks over the advice of
 Athene.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
 ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ, 426
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
 Εὐρύκλει, ὦπρος θυγάτηρ Πεισηνορίδαο,
 τήν ποτε Δαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

ἥ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα. 435
 ᾧῖξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
 ἥ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα, 439
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
 ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶος ἄώτῳ,
 βούλεψε φρεσὶν ἧσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

NOTES.

NOTES.

[The references denoted thus § are to the remarks on Homeric Grammar in the Introduction. A, B, Γ, &c., denote books of the *Iliad*; α, β, γ, &c., those of the *Odyssey*.]

1 ff. This beginning is especially praised by Horace, *Art of Poetry*, 136 f. “Of Priam’s fate and far-famed war I sing.” What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: “Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs.” It is worth while to compare the opening of the *Iliad*, ‘Sing, goddess, the wrath of Achilles, son of Peleus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.’ The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. ἄνδρα, ‘the man,’ there being as yet no definite article: § 18.

πολύτροπον, ‘of many a shift,’ ‘resourceful,’ thus giving (in Homer’s manner) the keynote of Odysseus’ character; his most usual epithet is πολέμητις.

[Eustathius explains ‘well-versed’ (which is too like πολλῶν δ’ ἔργῳ); others ‘much travelled,’ which is not so good.]

2. πλάγχθη, § 2. Τροίης, definitive gen. ἱερὸν ought perhaps

to be translated 'strong' rather than 'sacred': so *ιερόν τέλος*, 'a splendid band' K. 56; *ιερώ διφρώ* (*ἤται μεγαλή* schol.) P. 464. *ιερόν κύμα* Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The *πολλέθρον* would however be full of shrines.

πολλέθρον, a diminutive in form, not in meaning.

ἔπερσε, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. *νόον*, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

'Much have I seen and known; cities of men
And manners, climates, councils, governments.'

[Zenodotus (fl. B.C. 200) read *νόμον*, which is weak and found in no ms.]

4. *ὃ γὰρ* is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelsbach '(γὰρ ἀπὸδ Homerum) ponitur in sententiis causam rei cuiuspiam continentibus.'

ὃν = *ὅν*, which accounts for the non-elision of the final α of *ἀλγεα*, and for the lengthening of *ἀρνόμενός* *ἦν* v. 5.

5. *ἀρνόμενος*, 'striving to win.' *ἀρνύμαι* stands to *αἶρω* as *capto* to *capio*.

ψυχὴν. The Homeric *ψυχή* was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

νόστον ἐταίρων. The intense longing for home is a key-note of the poem, cf., e.g., vv. 13, 55 ff.

6. *οὐδ' ὅτι*, 'not even thus,' '*ne sic quidem*,' referring back to *ἀρνόμενος*, and further explained by *λέμενός περ*.

ἐρρύσατο. The ρ may be doubled at will, see § 16.

7. *αὐτῶν σφετέρησιν* = '*suis ipsorum*,' O. 39, *νῶϊτερον λέχος αὐτῶν*. Elsewhere, in the phrase, *αὐτοί* is found not *αὐτῶν*, [So here one codex, Vindobonensis 56.]

-ησιν, § 2e. *ἔλοντο*, § 7a.

8. *νήπιοι*, 'fools!' an exclamation. For the derivation *νη-*, *ἔπος*, cf. *νημερτής*, *νήπαιος*, *νῆπυμος*.

οί, 'in that they'; we should have in Attic *οἱ τιτες*.

κατα-ήσθιον to be joined. This separating of the component parts of a word from each other is called *imesis* (= 'cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

Ὑπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = *ὁ ὑπὲρ ὧν* (from *εἰμι*) 'he who goes on high,' but this would require *ι*. (2) A contraction from Ὑπεριονίων, = 'Son of Hyperion,' with which cf. Δευκαλίδης = Δευκαλιονίδης. (3) Assumption of a proper name Ὑπερος, from which both Ὑπερίων and Ὑπεριονίδης are formed.]

9. 8, § 18b.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275, *μηδὲ σὺ τόνδ' ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην*. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' τῶν (§ 18a) governed by *εἰπέ*, so *εἰπέ πατρός*, λ. 174. [*ἀπόθεν* may also mean 'from whatever point of the story.'] *ἀμός* is the Doric for *τις*, cf. *οὐδ-αμῶς*.

εἰπέ καὶ ἡμῖν, i.e., as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. *ὑμεῖς γὰρ θεαὶ ἐστέ πάρεστέ τε ἔστέ τε πάντα*.

[Some critics condemn the verse on the grounds (1) that *Διὸς Φειπέ* violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for *γε* would read *τι*, which would give τῶν a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Kalypso.

12. οἴκοι. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the *locative*, *ablative*, and *instrumental*. Traces of the locative appear in Greek as *χαμαί*, *πέδοι*, *ποῖ*, *οἶ*, *μέσῳ*, *ἐν Ἰσθμοῖ*, and Latin *militiae*, *domi*, *humi*, *belli*, *ruri*, *ibi*, *ubi*.

ἔσαν, §

πέφυνγότες. The 2nd (or 'strong') perfect is usually intransitive, as *ἀγνυμι*, 'I break,' *ἔαγα*, 'I am broken;' but besides *πέφυνγα* several strong perfects are transitive; so *κτείνω*, *ἔκτονα*· *σπείρω*, *ἔσπορα*· *τίκτω*, *τέτοκα*. *πόλεμον*, 'the war' before Troy; *θάλασσαν*, the dangers especially of shipwreck.

13. *τόν*, § 18a. *νόστου*, Goodwin, § 172. 1.

14. *Δία θεάων* (§ 2), 'goddess most fair.' *δῶς* has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in *ἡῶ* (*αἰθέρα*) *διαν*. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the *Iliad* and *Odyssey* are rather the last than the first of a long series of epic poems; cf. *ἀμύμων*, 29 note, and our 'honourable gentleman.'

15. *σπέσσι*, § 2d. [Mss. vary between *σπέσσι*, *σπέσι*, and *σπέσει*, the last of which Nauck reads.] *λιλαιομένη πόσιν εἶναι*, 'longing for him to be her lord.'

16. 'But when now had come the year with its revolving seasons.' *ἔτος*, the year as made up of so many days, *ἐνιαυτός*, as made up of so many seasons. *περιπλομένων*, § 18c.

17. *τῷ*, 'in which,' § 18c. *οἱ*, 'for him,' *Odysseus*. *ἔπεκλώσαντο*, 'had fated;' the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. 'Not even then was he quit of toils and safe amid his friends.' [*καί* is better taken thus = 'and,' than intensive; 'not even then was he quit of toils even though among his friends,' i.e., although already in Ithaca he had yet to contend with the suitors.]

πεφυγμένος ἀέθλων. Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. *Hec.* 235, *καρδίας δηκτήρια* = *ἡ καρδίαν δάκνει*. Elsewhere *πεφυγμένος* is constructed like the verb *φεύγω* with an acc. as Z. 488, *μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν*. *ἀέθλων* = *πόνων*.

[Mss. vary between *καὶ σὺν ἐόισι φίλοισι*, *καὶ μετὰ οἷσι φίλοισι*, and *καὶ μετὰ οἷς ἐτάροις*; and Aristarchus reads *οὐ δ' ἐνθα—φίλοις* as a parenthesis, 'in which the gods fated that he should return home even to Ithaca—nor even then was he

quit of toils and amid his friends—then did the gods,' &c.: the δέ marking the apodosis in Homer's manner.]

20. Poseidaon's wrath is explained in 68 f.

δ δ' so accented in the mss.

21. πάρος ἤν, cf. 4n. ἀντιθέω. See 70n.

22. Αἰθῶρες. Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the Æthiopians. Cf. A. 423 f, 'For yesterday went Zeus to a feast on a visit to the north Æthiopians, and in his train followed all the gods:' upon which Mure (*Hist. Lit. of Greece*, i. 486), 'This is a figure no way inconsistent with the poetical dignity even of the king of Olympus. Omnipresence, or all-pervading control over mundane affairs, far from being an essential, was scarcely the possible attribute of the chief of a pagan pantheon.'

23. Αἰθῶρας: this 'catching up' is called *epanalepsis*.

τοί, § 18c. δεδαλῆται, § 8c.

ἑσχατοὶ ἀνδρῶν, i.e., on Ocean's banks.

24. δυσομένου 'Υπερίωνος, 'where Hyperion sets,' local genitive; cf. γ. 251, ἣ οὐκ Ἄργεος ἦεν Ἀχαικοῦ: so οὐ, ποῦ = 'where.' ἐδυσόμην is a mixed aorist with the termination of the 2nd (strong), the -σ- of the 1st (weak).

25. ἀντιῶν 'particeps futurus,' 'to accept of.' The word is not future but simply = ἀντιῶν, cf. § 13. [It has also been explained as the contracted future of ἀντιάζω, viz., = ἀντι(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιώσαν.

ταύρων, Goodwin, § 171. 1.

26. δαυί with παρήμενος. τέπερο, 'was making merry;' the conception suits Iliad better than Odyssey. οὐ δέ, 'but they the rest,' οὐ is not yet the article, § 18δ.

27. ἀθρόοι is the right spelling. ἀθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θριξί, τριχός, θριξί· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

28. τοῖσιν, 'in their midst,' local dat.

[29-31 were very likely made up from δ. 187-189, where ἀμύμων suits Antilochus better than it suits Aegisthus here.]

μνήσατο, § 7a. -οιο, § 3a.

ἀμύμων connected with μῶμος, 'blame,' as ῥώνυμος with ὄνομα: the change to υ is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished;' so at 232 οἶκος ἀμύμων = 'glorious;' μ. 261 ἀμύμονα νῆσον, 'beauteous isle.'

30. Agamemnon was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnese, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (e.g., in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. ff.]

31 f. These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the *Iliad*, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. οἶον δὴ νυ, 'only see how,' 'quam prave'; οἶον δὴ is scornful, νυ marking urgency. -όωνται, § 8g.

33. ἡμέων, § 6a. καὶ αὐτοί, 'even of themselves,' i.e., without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [ἑτέρομορον, so written by Aristarchus and others,

most of the mss. ὑπὲρ μόνον.] ὑπὲρ does not, except indirectly, mean 'against.'

35. ὧς καὶ νῦν, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

Ἀρπείδαο, § 2c.

36. γῆμ' = ἐγγίμε, § 7a. γαμέω, of the man, γαμέομαι (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31n.

μνήστην, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage, the ἑδνα (see vocab. s. v.) marked off the wife from the concubine.

37. ἐπεί φοι γέπμεν, before the digamma the diphthong is not shortened, cf. 4, 21n; § 27.

38. Hermes is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' [(1) Kuhn connects 'Epeias with the Indian Sāramejā-s. (2) Damm with ἐπω = 'speak.' (3) Crusius with ἐπω = 'join.' Cf. Curtius, 347.]

ἀργεῖφόντης, 'the bright-flashing.' For root ἀργ- see Curtius, 172; for φα- φαν-, Curtius, 296. ἀργέσι is a locative of ἀργής, -φόντης is Aeolic for -φάντης, so στροτός = στρατός, δνω = άνω. In after times to explain an epithet no longer understood, the story of Argos, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argos.' In that story Argos was the bright star-lit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. μνάσθαι, § 12. [The best ms. reads κτείναι, evidently from mistaken analogy with μνάσθαι, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.

τίσις Ἀτρεΐδαι, 'vengeance for Atreides,' i.e., Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. -αι, § 2c.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἰμείπειαι, § 10; αἴης, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. πείθ', imperfect to match ἔφατο: the aorist would have been apparently more suitable.

ἀγαθὰ φρονέων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... ἀπέτισε, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. γλαυκῶπις, 'with gleaming eyes,' so γλαύξ = 'an owl.' In the *Iliad*, Athene was the goddess of war, cf. A. 200 δεινὴ δέ οἱ ὅσσε φάανθεν, but in the *Odyssey* she appears rather as embodied φρόνησις ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. 'he, sooth, lies low in death deserved.'

καίνος γὰρ in strong contrast to Odysseus, whose sufferings were undeserved.

ἐλθέτω, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of κ in this verse, of δ in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [ὥς = *utinam*, is also read, but with much less authority.] ὅτις, § 17. ῥέγοι, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. δαΐφρων, 'wise of heart' (in the *Iliad* referring only to *prowess*) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word δας, cf. δαῖναι. See Curtius, 230. Nitzsch connects it with δαῖναι, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. φῶλον ἄπο, 'far from friends.' Prepositions when

following their case throw their accent back. In prose *περι* alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. νῆσος ἀμφιρύτη, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, τῆς ἀμφιρύτου | Σαλαμῖνος ἔχων βάρπον ἀγαλάου.

ἀμφιρύτη. Compound adjectives (except some of those connected with compound verbs, e.g., ἐπιδεικτικός, ἀνεκτος) are of only two terminations. So Soph. l.c. ἀμφιρύτου is fem.

51. τε, 'just where.' The particle τε is in epic poets joined to γάρ, δέ, μέν, οὐδέ, and relative pronouns and adverbs to strengthen their meaning when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. *Ogygia* was identified by the ancients with Gozzo near Malta (Strabo l. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. νῆσος δασυρήςσα, 'tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*': and the catching up of the word νῆσος, '*Epanalepsis*': cf. *Albiopas*, 23n.

ἐν, 'therein,' adv.

[δῶματα, nearly all mss. δώμασι.]

52. δλοόφρωνος, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. δλοόφρων.]

In Hesiod, *Th.* 1016, Kalypso was the daughter of Okeanos and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. ἀμφὶς ἔχουσιν, 'keep apart,' '*distinct*,' as N. 706 ἀμφὶς ἔργει = διεργει. The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the *Odyssey*: cf. Gladstone's *Primer of Homer*, pp. 57-64.

55. ὀδυρόμενον, concessive with *κατερύκει*, Goodwin, § 277. 5.

56. αἰεὶ δέ (εἰ) § 30, 2. [δ'έν of some mss. is an evident attempt to mend the metre which needs no mending.]

λόγος in Homer only here and O. 393, both times in the plural. [Nauck conjectures *ἑρεσσιν*.] Cf. her 'wheedling words' ε. 208-210.

αἰμυλοῖσι, 'wheedling,' cf. Verg. *Aen.* 1. 670, *hunc Phoenissa tenet Dido blandisque moratur|vocibus*.

57. 'is wooing him to forgetfulness of Ithaka.' *ἔπος* with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that*. Madv. § 123, note 1. Cf. A. 136 *ἀρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται*.

58. καί, 'if but,' disparaging; [better than 'yearning to see'—and wishes to die (because he cannot see it.).]

59. 'and yet doth not *thy* heart once reckon thereof, Olympian'; *περ* implying that though Zeus' heart did not relent, another's would.

60. Ὀλύμπια. Οὐ. The pause lessens the violent nature of the hiatus.

τ' = τοι (dat. commodi with *χαρίζετο*), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. Τροίη ἐν εἰρείῃ, perhaps 'on the plain of Troy.'

τί νυ; 'why then?' ol dat. incommodi.

ᾤδυσσας (§ 8d (2)) a pun upon Ὀδυσσεύς, 'the endurer of the divine wrath.' The same pun is made at τ. 275, 407, and especially ε. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. νεφεληγερέτα, § 2a, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. ἔρκος ὀδόντων, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

better than taking the 'teeth' as a periphrasis for the 'lips,' — Worsley's 'what word hath passed the *portal of thy lips*;' so 'the door of my lips,' Shakesp. Richard II.

'Within my mouth you have engoaled my tongue,
Doubly portcullised with my teeth and lips.']

δόδόντων, gen. of material, Goodwin, § 167. 4.

σέ-ἔρκος. ἔρκος is a part in apposition with the whole σέ, an usage mainly epic, but found also in, e.g., Plato; cf. T. 44, Τρωας δὲ τρώμος αἰὼς ὑπήλυθε γυνῖα ἑκάστον.

66. 'Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.' περί-εστι governs gen. βροτῶν, from the comparative notion implied, Madv. § 64. περί-ἔδωκε from περιδίδωμι. A similar tmesis and construction occur at A. 258, οἱ περί μὲν βουλήν Δαναῶν, περί δ' ἔστε μάχεσθαι.

67. εὐρύς as an epithet of οὐρανός is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. γαίφοχος, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. Κύκλωπος, 'because of the Cyclops,' causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini*.

ὀφθαλμοῦ, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads ἀπάμερσεν = 'deprived.']

70. ἀντίθεον, 'god-like,' one of Homer's conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; *the Lykians*, M. 408; in the Odyssey to *Odysseus*, α. 21, ο. 90; *Odysseus' companions*, δ. 571; *Phaeacians*, ζ. 241; the Suitors, ξ. 18; *Penelope*, λ. 117. [Fäsi translates 'goddess,' referring to ι. 272f. οὐ γὰρ Κύκλωπες Διὸς αἰγύχου ἀλέγουσιν|οὐδὲ θεῶν μακάρων.]

Πολύφημον, attracted to the case of δν; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est*.

δου is contrary to analogy; [perhaps read with Nauck δο: cf. B. 325, so too in the common phrase Ἰλίου προπαροιθε (where the ι must be long) we ought to read Ἰλloo.]

71. *Κυκλώπεςσι*, 'over all the Cyclopes,' dat. of reference, so B. 483, *ἐξοχὸν ἡρώεσσιν*; λ. 485, *νῦν αὖτε μέγα κρατέεις νεκύεσσιν*. The gen. would denote superiority.

72. *ἀτρώγετος*, 'unwearied,' 'restless,' from root *τρυ-*. It is one of the earliest instances of *F* passing into *γ*, the *F* itself being in still earlier times developed from the *υ*. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root *τρυγ-*, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with *ἀκάρπιστα πέδια*, Eur. *Phæn.* 210, and as a contrast to *τραφερή*, leaves the *ε* unaccounted for. (4) Schöll connects the word Lat. *trux*, making the primary signification *dark, gloomy*.]

73. *ἐκ τοῦ*, 'from that time,' as always in Homer, here with reference to 69.

74. *ἐν-οσί-χθων*, kindred words are *ὠθέω*, (*ἔωσα*), *ἐνν-οσί-γαῖος*, *ἐνν-οσί-φυλλος*. [Curtius, 260.]

75. *οὐ τι κατακτείνει*, 'attempts not indeed to *slay* him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. *ἔδ᾽* is often used to point at a person or persons, the 'deictic' use; so, often in Attic, *ἔδε* = *ego*. *πάντες* emphatically placed.

77. *ὅπως ἔλθῃσι*, 'in order that he may return,' explanatory of *περιφρ. νόστον*. Observe that the older form in *-σι* is retained.

84. 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 f., viz *prima inceperat aestas* | *et pater Anchises ventis dare vela iubebat*.

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. *εἰ δῆ*, 'if then.' *τοῦτο*, referring back to 76 f.; and further explained by the following words, *νοστήσαι Ὀδυσῆα. φίλον ἐστί* = *placet*.

83. [*πολύφρονα* is the reading of Eustathius and of 9 of La Roche's *ms.* for the vulgate *δαίφρονα*, which is found in 5.]

84. *ἔπειτα*, to be closely taken with *εἰ δὲ μὲν*, answered by *αὐτάρ*, 88.

Διάκτορος, 'the conductor,' from *διάγω*, not to be limited to the conducting of souls, which was however one of *Hermes'* attributes, cf. *ω. 1*, 'Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἑξακαλείτο | ἀνδρῶν μνηστήρων. This 'conducting' is his chief attribute in Homer, thus he escorts *Herakles* from *Hades*, λ. 625, and leads *Priam* to *Achilles* to ransom *Hektor's* corpse, Ω. 339. Cf. *Hor. Od. 1. 10. 13 f.*, *quin et Atridas duce te superbos | Ilio dives Priamus relicto | Thessalosque ignes et iniqua Troiae | castra fefellit. | Tu pias laetis animas reponis | sedibus virgaque levem coerces | aurea turbam, superis deorum | gratus et imis.* [The word is also derived from *διάγω* δὲ *διάγει τὰς τῶν θεῶν ἀγγελίας*; and by *Buttmann* from *διᾶκω*, collateral form of *διᾶκω*, so that it is nearly identical with *διακονος*, *Lexil.*, § 40.]

85. *ὀτρύνομεν*, conj. § 10. The actual despatching of *Hermes* does not take place until the fifth book.

86. *ἑνπλοκάμῳ* refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. *νόστον* is drawn from the relative into the chief clause; the construction is *νόστον νέηται*.

ὥς κε νέηται, 'that so he may return.'

ταλασίφρων, with *τλήμων*, *πολυτλήμων*, *πολύτλας*, *θρασύς* and *κρατερόφρων*, a constant epithet of *Odysseus*.

88. *Ἰθακὴνδε*, 'into (the town of) *Ithaka*.' The suffix *-δε* corresponds to the Latin *-do*, in *en-do*, *in-du* (*Curtius*, 233), and according to *Scherer* to *Lat. de*. [Some mss. and edd. read *Ἰθακὴν ἐσελεύσομαι*, while *La Roche* believes that *Homer* wrote *Ἰθάκην δὲ ἐλεύσομαι*.]

89. *ἐποτρύνω*, viz., against the suitors.

θεῶ, § 10.

90. *καλέσαντα*, after *οἱ*, begins an accusative-and-infinitive clause. *κομῶντας*, § 13.

91. *πᾶσι*, § 30, 2c. [Some few mss. read *πᾶσιν*.]

ἀπειπέμεν, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty.'

and glossy kine with shambling gait.' [*ἄδινός* has also been translated 'rich,' 'fat,' cf. *ἄδην*; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Sirens.]

ἄλπτους describes the awkward walk of cattle, and is opposed to *δεσπιδόες*. Buttmann, *Lexil.*, 266, would translate *stampffüssig*, 'heavy-footed,' with reference to threshing. [The digamma of *ἑλίκας* lengthens the last syllable.]

ἄλξ, 'glossy,' 'sleek,' from root *σελ*, as *σέλας*, in Homer always of cattle (not of bulls): Euripides, *Hel.*, 191, applies it to grass. [The usual translation is 'crumple-horned,' Lat. *camurus*, which suits well those passages where the cognate substantive means 'tendril'; cf. *Hymn. Herm.*, 192, *κεράσσειν ἑλικράς*.] (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with *ἄλπτους* as the more general word.]

93. *Pylos*, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island *Sphakteria* (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, A. 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of *Πύλος* is common, cf. *Ζάκυνθος*, 246.

ἡμαθέας. Strabo's derivation from the river Amatha is impossible, for adjectives in *-oēs* never come from names of rivers: *Pylos*, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of *Pylos*.

94. *πυνσόμενον*, 'to learn'; the future participle in Homer, like Lat. supine in *-um*, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, *ἦ σ' αὖτως κλέος ἐσθλὸν ἔχει*.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between Olympus and

Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, Ξ . 12; of Ajax, O. 482; of Telemachus, α . 551, ν . 127; 100, 101, of Athene, E. 746, 747; Θ . 390, 391; on each occasion in her capacity of war-goddess.]

$\alpha\mu\beta\rho\acute{o}\sigma\iota\alpha$, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to $\pi\lambda\acute{o}\kappa\alpha\mu\omicron\iota$, $\chi\alpha\acute{\iota}\tau\alpha\iota$, $\kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\pi\acute{\epsilon}\pi\lambda\omicron\varsigma$, and in a secondary sense to $\nu\acute{\upsilon}\xi$ and $\theta\pi\nu\omicron\varsigma$. [This is better than to apply it directly to the object, 'that wax not old.'] The initial μ of $\mu\omicron\rho\tau\acute{o}\varsigma$, which usually changes to β ($\beta\omicron\rho\tau\acute{o}\varsigma$), can here be seen; the root is $\mu\epsilon\rho$, $\mu\omicron\rho$, $\mu\alpha\rho$, and kindred words are $\mu\alpha\rho\alpha\lambda\acute{\iota}\omega$ = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, mere, morass, Curtius, 331 f.

$\acute{\iota}\gamma\rho\acute{\eta}$, 'the sea'; other similar adjectives used as substantives in Homer are $\tau\rho\alpha\phi\epsilon\rho\acute{\eta}$, Ξ . 308; $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$, Δ . 425; $\eta\pi\epsilon\iota\rho\omicron\varsigma$, B. 635; $\delta\kappa\rho\eta$, ϵ . 313; $\alpha\mu\beta\rho\omicron\sigma\iota\eta$, δ . 445; $\xi\epsilon\phi\upsilon\rho\eta$, η . 119. [$\phi\acute{\epsilon}\rho\omicron\nu$ changed by Naber to $\phi\acute{\epsilon}\rho\epsilon\iota$ because of the surrounding presents.]

98. $\acute{\alpha}\mu\alpha$, 'swift as,' as though in a race.

101. $\alpha\nu\delta\rho\acute{\omega}\nu$ $\eta\rho\acute{\epsilon}\omega\nu$, apposition, for $\acute{\alpha}\nu\eta\rho$ often in Greek used much as French *Monsieur le*. So Ajax (Soph. *Ai.* 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

$\tau\omicron\iota\sigma\acute{\iota}\nu$ $\tau\epsilon$, *quibuscumque*, cf. § 25, 50n.

$\kappa\omicron\tau\acute{\epsilon}\sigma\sigma\epsilon\tau\alpha\iota$, § 10. The aorist of a past event.

$\delta\beta\rho\mu\omicron\pi\acute{\alpha}\tau\eta\rho$, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, $\delta\mu\beta\rho\mu\omicron\pi\acute{\alpha}\tau\eta\rho$, which is good on metrical grounds. But the δ - is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. $\beta\eta$, $\sigma\tau\acute{\eta}$, the rhyme is intentional.

103. $\pi\rho\omicron\theta\acute{\epsilon}\rho\omicron\iota\varsigma$ = $\theta\acute{\epsilon}\rho\eta\sigma\omega$, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

$\acute{\epsilon}\pi\acute{\iota}$, with dat. of rest; in 104, with *gen.* also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the

east of Ithaka, it is strange that Telemachus should not have known so near a neighbour.

106. *ἔπειτα*, 'there,' with reference to *εὔρε δ' ἄρα*. [Nauck (*Mélanges*, III. 17*f.*) for this awkward word conjectures *ἐκέῖθε*.]

107. *πίσσοι*, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, *πεσσοῦς προσελθὼν ἐνθα δὴ παλαίπτοι θάσσουσιν*, where it is usually translated 'place of draughts.'

ἔτερον, descriptive imperfect.

108. *ἔκτανον*, for the tense, cf. 17 note.

109. *οἱ μὲν, κήρυκες* *οἱ δέ, (τοὶ δέ), θεράποντες*. This apposition of the whole and its part is very frequent in Homer, *Madv.* 50. b. note 4. The *κήρυκες* and *θεράποντες* are attendants, brought with them by the suitors: the *θεράποντες*, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. *οἱ μὲν ἄρ' οἶνον*. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read *οἱ μὲν οἶνον*, urging that the *ἄρ' (ἀρ')* of the *ms.* was due to copyists ignorant of the digamma.]

112. *προτίθεντο*, 'put before' the seats, 'while others were portioning out flesh in plenty.' *κρέα*, § 4. *δατεῦντο*, § 8*b.* These preparations for the feast were all going on just inside the house in the men's apartment.

ἰδέ (originally *Fiδέ*) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969. [See Ellendt, s.v.]

113. *θεοειδής*, i.e., in shape and stature.

114. *φῶλον*, 'his own,' imitated by Hor. *Od.* 4. 7, 19, *amico quae dederis animo*.

116. *μνηστήρων τῶν μὲν*. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either *τῶν μὲν μνηστήρων*, or (by preference) comparing *v.* 225, *ἀνδρῶν μνηστήρων*.]

σκέδασιν θέλη, a similar periphrasis to *τελευτήν ποιῆσαι*, 249.

117. *τιμή*, consisting of I. the royal demesne (*τέμενος*), II. the means of sustenance, III. gifts of honour.

κτῆμασιν, dat. of ref., cf. 71 note.

118. τὰ φρονέων, 'with these (vv. 113-117) thoughts,' subordinate to μεθήμενος.

120. ἐφεστώμεν, § 12.

123. ἄμμι, § 6a. φιλήσῃ, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. ἔπειτα, 'thereafter,' further explained by δέϊπνον πασσάμενος.

124. πασσάμενος, § 13.

μυθήσῃ, 'thou wilt tell,' fut. of expectancy.

ἔττεός (§ 6c) σε χρή, 'what thou needest.'

125. ἡ δ' ... Παλλὰς Ἀθήνη, 'she ... Pallas Athene,' the words are in apposition.

126. δόμος, i.e., the men's portion of it; ὑψηλός, fixed epithet.

127. πρὸς κίονα, with ἑστησε.

128. ἄλλα, 'besides,' a use of ἄλλος common even in prose, cf. ζ. 84, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἔλλαι. So the Latin *alius*, Lucr. i. 117, *an pecudes alias divinitus insinuet se*.

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. λῖτρα, acc. sing. of a stem λῖτ- connected with λῖνον, *linum*, *lintheum*. A dative λῖτῃ occurs Σ. 352, ἐανῶ λῖτῃ κάλυψαν. [Nitzsch and others explain it as neut. pl. from λῖ= 'smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. θέτο, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' ὑπερφίαλος is connected with ὑπερφυής and ὑπέρφεν, Aesch. *Ag.*, 377, from root φυ. [(2) Lobeck explains as formed from ὑπέρβιος, ὑπερβιαλος, as εὐτρόχος passes into εὐτρόχαλος. (3) The old absurd derivation was ὑπέρ φιαλήν= 'running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be ὡς μετελθών.

136. προχόψ with φέρουσα; ἐπέχευε, sc. ταῖς χερσὶν αὐτῆς.

138. νύψασθαι, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρὰ-τάνυσσεν, tmesis.

140. 'After that she had set thereon many dishes, giving freely of what she had.' *παρεόντων*, partitive genitive. We should expect rather *παρ' ἐόντων* or *παρεούσιν*. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

κρειών, § 4; *ἀέρας*, from the side table.

143. *κῆρυξ*, Medon, the herald of the house.

αὐτοῖσιν with *οἰνοχοεύων*.

144 f. Now comes the meal itself, the preparations for which have already been described, 109-112. See illustration.

147. *παρενήθειον*, better explained as a reduplicated imperfect from root *νε* than as an aorist. [Bekker conjectures *παρενήθειον*. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. *ἐπεστῆσαντο*, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona induit implevitque mero*) would seem a mistranslation. The old grammarians explain the phrase as above, and from *implevit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as *ε. 93 παρέθηκε τράπεζαν ἀμβροσίου πλησασα*, Goodwin, § 172.

149. *ἐτοίμα*, predicative with *προκειμένα*.

οἰείατα, 'dainties' = *πάντα τὰ θνησιν ἐμποιοῦντα*.

150, 151, Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempta fames et amor compressus edendi*. *ἐξ-έντρο*, tmesis from *ἐξ-ιέμαι*.

151. *μέν*, answered by *αὐτάρ*, 156. [Nitzsch's *μνηστῆρων τοῖσιν μέν* would be an improvement. Ameis punctuates *έντρο*, *μνηστῆρες κ.τ.έ.*]

152. *γάρ τε* = *namque*, a combination often occurring in Homer (15 times).

ἀναθήματα, 'sequel,' 'accompaniment'; cf. *ἐλεγχέην ἀναθήσει* X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἡλίου ἀνάθημα*. [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense *ἀγαλμα*; Cowper's

'enlivening sequel of the banquet's joys' seems to be between the two.]

153. κήρυξ, 143n. ἐν χερσίν with θῆκε, 'placed in his hands.'

155. ἀνεβάλλετο, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the κίθαρις a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. οἱ ἄλλοι, 'those others.'

159. τοῖτοιςιν...ταῦτα. Note that these words express a much more distant connection than τοῖσδε and τάδε would have done.

160. ῥαίᾳ, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain λευκά as a fixed epithet, which would be less graphic.] ἀνέρος goes on to explain the ἄλλου to which ἀλλότρινον 160 is equivalent.

162. κυλίνδει, sc. ὅσπερ. Notice change of subject.

163. εἰ...γε, 'O! if but, &c.,' a strong expression of wish.

ἰδοίαιτο, ἀρησαίαιτο, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, Φιλόμηλον οἱ πολλοὶ βελτίονα ἡγοῦνται εἶναι ἢ πλουσιώτερον. So in Lat. *celeriores quam ditiores*.

166. νῦν δέ, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

ὥς, 'thus,' as in 161f.

ἀπόλωλε, 'hath perished,' contrast the tense of ὦλετο, 168.

κακὸν μόνον, cognate acc. Goodwin, § 159.

167. εἰ περ, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. φῆσι, § 10.

168. δέ = *tamen*.

169 = 206, 224.

170. τίς πόθεν ἀνδρῶν; two questions are asked in one, ἀνδρῶν depending upon τίς; cf. δ. 138 οἱ τινες ἀνδρῶν, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[εἰς (enclitic), so Eustathius and one ms., the rest εἰς. Nauck reads ἐσσ'.]

[171-173, 'ἐν τισιν οὐκ ἐφέροντο,' Didymus: but the verses are necessary, although condemned by Aristarchus.]

171. ὀπποίης, indirect question after κατάλεξον, the direct being resumed at πῶς.

172. εὐχετόωντο (§ 8a), viz., on the voyage.

173. οὐ τι, 'in no wise.' μὲν, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is ἤ or ἥε; but in a double question (Attic *πότερον...ἤ, utrum...an*, 'whether...or') we find ἤ (ἥε) in the first, ἥ (ἥε) in the second clause. καί, 'already.'

176. ἴσαν, § 8b, ἡμέτερον δῶ, Madv. 28 a, note 2; A. 426.

177. ἄλλοι, 128n. ἐπιστροφος ἦν ἀνθρώπων, schol. ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος ἦν τῶν ἀνθρώπων: and this more definite explanation seems better than merely 'conversant with.'

181. Ταφίοισι, 71n. and 105n.

182. ὧδε, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' κατά in composition sometimes has this meaning; so κατάγομαι, καταπλέω 'I put in,' opposed to ἀνάγομαι, ἀναπλέω.

183. πλέων, one syllable by synizesis. Note that ἐπὶ is repeated in a different sense.

ὀνοψ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the *troubled* sea, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. αἶθρα οἶνον ἐρυθρόν, μ. 19. This would equally well describe oxen, N. 703.

184. ἄγω δ', 'and my cargo is.'

αἶθρα, 'bright,' 'flashing'; of the worked iron.

Τεμέση, in the interior of Cyprus—from this name comes our word copper = *aes Cyprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; χαλκόν, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up in the country out of the town.' πολλός, § 46.

186. Rhetthron, a port in Ithaka, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Νεῖον, according to Gell, a mountain in the south part of Ithaka, SE. of the town. [According to Eustathius, a part of Νεῖτον in the north part of the isle; others again place it in the north of Ithaka, making it an independent ridge.]

188. εἰ περ τε '(and this is true), seeing thou mayest go and ask.' εἴρηται, § 10.

190. πῆματα, only of the bodily troubles of second childhood. [Naber conjectures πάσχει, but approves of Kammer's rejection of 188-193.]

191. γρητή. Sikéle, wife of Dolios, ω. 365.

192. παρτιθεῖ, § 8a. εὖτ' ἄν with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' κατὰ-λάβησιν, tmesis. μιν...γυῖα, epic apposition, 64n. γούνον, 'knoll,' connected with γόνυ, 'knee,' γῶνος = 'corner.' Cf. Verg. *Georg.* ii. 113, *Bacchus amat colles*; also our expression 'the foot of the mountain.' [The old translation 'fruitful land' (from γόνος) conflicts with γούνος Ἀθηναίων, κ. 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. νῦν δέ, i.e., to return to the subject. ἔφαντο, probably on the way from ship to house.

195. βλάπτουσι κελεύθου, 'hinder him from returning,' Aesch. *Ag.* 120, βλαβέντα λοισθίων δρόμων, Goodwin, § 174.

196. Join οὐ πώ, 'not yet.'

199. ἐρुकανόωσι, § 8a.

201. τελέσθαι, 'will be accomplished,' § 12.

203. ἔτι δ' ἡρόν, § 27.

204. εἰ πέρ τε σιδήρεα δέσματ' ἔχουσιν, 'even if iron chains hold him.' We must supply an object for ἔχουσι, rather than regard δέσματα in this light. [Cobet and Nauck conjecture for τε, ξ, i.e. Fe, which would supply the object required.]

ἔχουσι, for mood cf. 41n.

205. φράσσεσθαι. The want of conjunctions is rather abrupt. ὧς κε νέηται, 87n.

207. εἰς, 'thou art,' 170n.

τόσος implies admiration, as τοῖος, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes*.

αὐτοτο, that the Homeric αὐτός consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν | ἡρώων αὐτοτοὺς δὲ ἐλώρια τεύχε κύνεσσιν.

208. μὲν = μήν. [So Aristophanes and Aristarchus and (according to Gutschlich but not La Roche) the best ms. the rest have γάρ.]

209. θάμα τοῖον, 'full often,' lit. 'often, so very'; cf. δ. 776, σιγῇ τοῖον; γ. 321, πέλαγος μέγα τοῖον.

210. ἀναβήμεναι (§ 12), 'embarked (meaning to go) to,' i.e., 'embarked for.'

211. ἔβαν, § 8d.

213. πεπνυμένος, connected with πνέω, πνεῦμα, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. μὲν τε, answered by αὐτάρ.

τοῦ ἔμμεναι, 'that I am sprung from him,' Madv., 54c.

217. τευ = τινός, § 6c.

218. Join κτ. ἑοῖς ἔτι, 'on his own possessions.' Note that εἰς usually refers to the subject, here to the object of the verb.

ἔτρεμον, reduplicated 2nd aorist = ἐ-τέ-τεμον, which was then syncopated.

220. τοῦ μ' ἔκ φασι γενέσθαι. Join ἐκ-γενέσθαι, tmesis; 'whose son they say I am'; τοῦ, Madv., 54c.

[φάσι, Naber suggests φησί, sc. μητήρ.]

ἐπεὶ = our 'as you ask me.'

222. μὲν = μὴ, cf. 208n. The γὰρ implies, 'however unlucky in thy father thou wilt carry on the glory of thy race.'

ὀπίσσω, 'hereafter,' 'for the future,' to be taken closely with θῆκαν νῶνυμνον. The future is regarded as unseen, and so coming up behind us; cf. Iliad I. 343, οὐδέ τι οἶδε νοῆσαι ἄμα πρόσσω καὶ ὀπίσσω, i.e., into the past and future. [According to Heyne and others ὀπίσσω in Homer means 'in the past:']

223. Verg. *Aen.* i. 309, *qui te talem genuere parentes.*

225. τίς δαί, the reading of Aristarchus, offers a rhyme with δαίς. [Exactly the same doubt between δέ and δαί occurs Sophokles, *Antigone*, 318. The mss. here read δέ without exception, which gives a very decided hiatus.]

τίπτει δέ σε χρεώ; 'wherefore needest thou this?' Supply ἔχει (with Hermann) or ἔκταν, cf. §. 136, χρεῶν γὰρ ἔκταν. ἔπλετο, our English idiom uses the present. τίπτει = τί ποτε, acc. of respect.

225f. 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. εἰλαπίνῃ, connected by Fick with *voluptas*; *volup*, *φέλλω*, *φέλλω*. The εἰλ- represents ἐφλ-. [The old derivation was πίνειν κατ' ὅλας, with a sacrificial notion.] Scan εἰλαπινῇ ἡε by *synizesis*. Nauck writes εἰλάπιν' ἡε.

227. ὣς τε, introducing the simile, to be taken with ὑβρίζοντες, μοι with δοκέουσιν, ὑπερφιάλως with δαίνυσθαι.

ἔρανος, 'a pic-nic,' i.e., a meal to which each guest contributes his share, = the later δαίπνον ἀπὸ συμβόλων. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects ἔρανος with Indo-Germanic *rana*, = 'pleasure.']

232. μέλλεν ἔμμεναι, 'promised to be'; [others overcharging the word with subjectivity, 'know that there was a time when I thought this house would be rich and blameless.']

234. ἐβόλοντο = ἐβούλοντο. [Cf. Curtius, 549. Schol. H and Eustathius read ἐβάλοντο, which Nitzsch and others adopt. Spitzner reads ἐτέρωσ' ἐβάλοντο, in *alteram partem se verterunt*. ἐβάλοντο if adopted = 'determined,' sc. ἐν θυμῷ.]

235. *περὶ πάντων*, i.e., in a more horrible manner.

238. *τολύπευσε*, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. *Πανᾶχαιοι*. The word *Ἕλλην* is not yet a collective name (Thuc. i. 3), Hellas being yet a single state in Thessaly. The *Πανέλληνες* are found B. 530, beside the Achaeans, while the later use of the word *Πανέλληνες* is given to *Πανᾶχαιοι*. [Gemoll, *Einleitung*, p. 3.]

240. *κλέος*, 'fame,' in the twofold sense of report and honour. *ὀπίσσω*, see 222 note.

241. *ἀκλειῶς*, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes *ἀκλεῶς*.]

"*Ἀρπυιαί*, 'storm-spirits,' cf. v. 66, *ἀνέλοντο θύελλαι*; the root is *ἄρπ-*, cf. *ἄρπη*, 'bird of prey'; *ἄρπαξ*, 'greedy,' *ἄρπάζω*, 'plunder,' Lat. *rap-io*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-ina*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen.* iii. 316, *virginei volucrum volitus, foedissima ventris | proluviis uncaeque manus et pallida semper | ora fame*.

245. *νήσοισιν*, 71n.

246. Odysseus was so to speak the over-lord of the Kephalenian kingdom, which is in Homer divided into two main parts, viz., (a) *Samē* [some authorities as early as Strabo read *Σάμω*], (b) *Dulichion*.

[*Δουλιχίον*. Curtius, 191.]

Ζακύνθος, here masc., but fem. in ι. 24, and Verg. *Aen.* iii. 270, *nemorosa Zacynthos | Dulichiumque Sameque et Neritos ardua saxia*. For the short syllable before *Ζακύνθος*, cf. B. 824, *αἶ δὲ Ζέλειαν*.

247. *κραναή*, always of Ithaka.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. *δύνатаι*, 'prevails upon herself.'

φθινίθουσιν ἔδοντες, 'eat up.'

251. *τάχα*, never in Homer = 'perchance.' *διᾶρα*, a strong word, lit. 'hammer to pieces.'

252. ἐπαλαστήσασα, 'having waxed wroth.' The derivation of this ἀπαξ λεγ. is very dubious, that which connects it with ἀλαστος, ἀ- λαθ- being the most probable.

253. ἦ δὴ, 'full plainly.'

254. κε with the optative in a relative sentence after a present negative chief clause (the negative here is δεινὴ) denotes the result brought about (Ameis); transl. *qui manus inferat*.

255. ἐν πρώτῃσι θύρῃσιν, i.e., 'in front of the door,' cf. ἐπὶ προθύροις, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, 'For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.'

257. τοῖος, i.e., so young and strong.

τὰ πρῶτα, 'that first time.'

259. Ἐφόρη, a town in Thesprotia. The word is perhaps an Aeolic form of Ἐφόρα = watch-tower; so δνυμα = δνομα, στόμα = στόμα. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀν-ιόντα, 'coming back.'

260. καὶ κείσε, i.e., as well as to other places.

261. 'That he might have it to poison his bronze-tipped arrows withal,' infinitive of the aim which is especially frequent with εἶναι. Cf. N. 312, νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰς ἰὸν καὶ ἄλλα. Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. οὐ φοι, § 27.

263. νεισεύομαι, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' B. 138, ὑμέτερος δ' εἰ μὲν θυμὸς νεισεύεται αὐτῶν.

264. -εσκε, iterative, § 8i. αὐνῶς, cf. 208.

266. 'Sudden would be their death, bitter their wedding.'

267. θεῶν ἐν γούνασι κέσται, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incernere deorum*, Juv., 10. 55; offerings were there placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. κεν, with fut. indic. (§ 22a) as A. 175, ὃ κέ με τιμήσουσι. μέγαρον. See illustration.

270. ὅπως, 'how.'

271. εἰ, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. μῦθον πύρραδε, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. μητέρα with ἀωχθεῖ, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. οἱ δέ, 'and they,' the suitors.

ἑδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; i.e., such as a suitor would be sure to give to buy his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' ἐπεί, cf. H. 195, ἐφ' ὑμείων. [This is Cobet's view. Most, including Nitzsch, translate ἑδνα here as 'dowry,' including the bridal presents. (The root of the word ἑδνον = σφέδνον is probably ἄδ-, σφάδ-, cf. ἡδομαι, ἡδός, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. ὄσσα, a wandering voice from Zeus, distinct from φημή and ὁμφή. [Curtius, 460, 654, 668, 671.]

ἦ τε, 'for 'tis rumour that brings.'

285. ξανθός, 'yellow-haired,' the prevailing colour would be black.

286. ὅς, 'he.' δούτατος = *novissimus*; ἦλθε, 'returned.'

287. 'That thy father liveth and will return.' ἀκούσῃς, cf. 41 note.

288. τρυχόμενος, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. τεθνηῶτος. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as β. 423, τοὶ δ' ὀτρύνοντος ἀκούσαν, or *heard of*, as β. 220, εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος.

290. δὴ ἔπειτα, 'in that case.'

291. χεῖται, i.e., a cenotaph.

κτερεα κτερέσθαι, *iusta solvere*. Note the infinitive used for imperative, which is used especially in Homer.

§ 21b. Goodwin, § 269.

[293-303 condemned by Düntzer and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. ἀμφιδόν, 'openly,' originally an accusative. Cf. ἐπισταδόν, σχεδόν [Curtius, 649]. We find also ἀμφαδα, ἀμφάδιον, ἀμφάδιην. Cf. Peile, *Primer of Philology*, p. 116.

297. ὀχλεῖν, lit. 'wear,' i.e., 'occupy thyself with,' almost 'bear thyself childishly.' ἐπεὶ κ.τ.έ., 'since no longer art thou of an age thereto.' τηλίκος = *tantulus*.

298. ἢ οὐκ, synizesis. ἀτας, pres. when our idiom prefers the perfect.

300. ὁ οἱ...ἔκτα, an appended explanation, cf. δολόμενιν. ὁ = ὅς as at 254; [or possibly = later *ὅτι*, *quod*].

301. φῶλος, vocative. καὶ σὺ, 'thou too.'

302. ἔσσο' = ἔσσο, imperative. [According to Delbrück = ἔσσι on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

307. φῶλα φρονίων, 43.

309. ἐπειγόμενος ὁδοῖο, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. τεταρπόμενος, § 13.

313. οἶα, 'such keepsakes as.' [Düntzer and Naber φίλοις.]

315. λαίλαυμένον περ, 'eager as I am.' περ is intensive, not concessive.

[316. Nitzsch suggests *σε* for *κε*, objecting to *ὅττι κε ἀνώγῃ* as leaving the giving in uncertain expectation, but *ὅττι κε* need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' καί, intensive, with *μάλα καλόν*, as *καί λίην*, 46. Cf. θ. 405, *πολέος δέ οἱ ἄξιον ἔσται*.

320. ἀνοπαῖα, 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird. [(2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) ἀνόπαια = τὰ ἀνὰ ὀπήν *ὄντα*. (5) (*divisim*) ἀν' ὀπαῖα, 'up the smoke vent,' so Nitzsch. But ἀνὰ and δι-έπτατο is a harsh collection of prepositions, and the pl. ὀπαῖα is strange. Voss's explanation of this pl. (that as Odysseus' house had two floors, there would be one hole in the ceiling another in the roof) would take the smoke *through Penelope's room*. The Παρόπαια of Cassius Longius does not mend matters. In accentuation authorities differ between ἀνοπαῖα and ἀνόπαια, the evidence being fairly divided. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. τό πάροιθεν, cf. 257 τὰ πρῶτα.

323. ὅσαστο, 'the thought arose,' tense.

324. ἱσόθεος, always an epithet of φῶς, which again (with or without *ω*.) always ends the verse.

325. σιωπῇ, always in Homer an adverbial dat.

327. λυγρόν, the additional epithet is in Homer's manner.

ἐπετεῖλατο, 'had laid upon them.' Cf. 2n.

328. [θέσπις, according to Göbel from root SPI (SPA)=

'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say*.]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition *πρός* is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. *σχομένη*, 'after she had drawn,' tense.

336. *δακρύσασα*, 'having burst into tears.'

337. *γάρ*, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply 'I say this, for.']

οἶδας = *οἶσθα*, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, *οἶδας ἦν ἔχει φύσιν*; [Bekker reads with Zenodotus *ῆδης*.]

338. *τε* generalises = *qualia*. Cf. § 25.

343. *τοῦήν*, 'so noble'; *κεφαλῇν*, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus tam cari capitis*.

344. *ἀνδρός* after *τοῦήν κεφαλῇν*. *εὐρύ*, predicate.

'*Ελλάς*, a local district in Thessaly; *Ἄργος*, now the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of 'Ελλάς; with him Bekker agrees.]

346. *τί τ' ἄρα*; 'Why now?'

347. *τ'* = *τοι*, 60n. Telemachus hides his true meaning.

349. *ἐθέλῃσι*, 101n. *ἐκάστω*, apposition.

ἀλφειστής. The simplest derivation is 'corn-eating,' i.e., 'living on bread' (*ἀλφι*, *ἐδειν*); with which cf. *σιτόφαγος*, *ι.* 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, *ἀνδρῶν ἀλφειστῶν δλβος ἀγαν παχυνθεῖς*. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from *ἀλφάνω* (*earn*) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to *ἀνθρωποι* but *ἀνδρες*. See further, Butcher and Lang, p. 410f.

μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes ἐπιφρονέουσιν, and in 352 αἰδόντεσσιν.]

353. ἐπὶ = 'thereto.'

[355. Kayser punctuates ἡμαρ ἐν Τροίῃ, πολλοὶ δὲ καὶ κ.τ.έ.]

[356-359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (φ. 350-353), where they are directed to the suitors.]

356. εἰς οἶκον, 'to thy chamber,' as 360. Telemachus is awakening to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. τοῦ γάρ, 'for to him belongs,' i.e., to me.

360. βεβήκει, 'she was gone,' the tense marks the suddenness of departure.

363. κλαῖεν, 'continued to weep.' ὅφρα = 'until,' is usually combined with ἀν(κε).

365. σκιόεντα, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. παρὰ (= παρὰ), κλιθῆναι, tmesis; λεχέεσσι, local dat.

369. νῦν μὲν, opp. to ἡῶθεν δέ 372. δαινύμενοι, causal, Goodwin, § 278, 2.

370. τόδε, explained by ἀκούμεν, cf. 82, 376 [inferior mss. τὰ γε].

[374-380 brought in from β. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. ἐπιβέσσομαι, § 8c; δῶσι, § 10.

380. κεν...δοιοσθε. The sentence is more or less independent of the construction of 379. δόμων, 'this house.'

381. ὀδᾶξ. The ὀ- is prothetic, i.e., no part of the root, as may be seen from a comparison with δάκνω, *dens*. So we find δύρομαι, ὀδύρομαι· κέλλω, ὀκέλλω [Curtius, 725].

382. θαύμα[ον, tense. θ = later δτι 'in that' [or = 'who' as at 300n.]]

383. The characters of the leading suitors are sharply drawn and sustained throughout. Antinoüs the scoffer, Eurymachus the oily-tongued.

384. ἡ μάλα δὲ, 'in good truth.' αὐτοί, i.e., by immediate inspiration.

387. 'Which (τὸ βασιλεύειν) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. καί, with τοῦτο. γε, 'if Zeus do but.'

391. ἦ φῆς; 'thinkest thou *truly*?' in bitter mockery.

[392. βασιλεύμεν, Naber conjectures βασιλῇ ἔμεν in order to supply a subject to αἱ, needlessly, for τῷ βασιλεύοντι can easily be supplied. Göbel would substitute δῶμα for αἱ δῶ, as δῶ is elsewhere always accusative.]

τε...καί answer each other.

394. βασιλῆς, 'nobles,' 'princes.'

Ἀχαιῶν, with ἄλλοι.

396. τῶδε, probably τὸ βασιλεύμεν. ἂν ἔχησι, 'may have,' in Homer = future indicative and used with or without ἂν.

400. Cf. 287n.

401. Ἀχαιῶν, with ὅς τις.

402. This alliteration of *s* was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read ἀπορᾶσαι (optative), as in Homeric usage. When ὅς τις occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaka exists.'

406. ἀπὸθεν, indirect, ποίησ, ποθ, direct question. εὔχεται εἶναι, 180.

408. φέρε, the tense is from the standpoint of the suitors.

409. τῶδε, cogn. acc.; cf. p. 444 νῦν δεῦρο τὸδ' ἴκω, Ξ. 309 δεῦρο κατ' Οὐλύμπου. τῶδ' ἰκάνει, Goodwin, § 155, note 1.

410. οἶον, 32n. ἄφαρ, with ἀναίξας.

411. γινώμεναι, 'for us to know him,' infinitive of purpose. Cf. νίψασθαι 138n.

γάρ, ('he needed not to avoid this) *for*.' εἰς ὄψα, 'in the face,' [or when one looked at him face to face].

[414. ἀγγελίης is better supported than ἀγγελίη, Kayser conjectures ἀγγελίης (an Ionic construction), comparing Hdt. i. 126, ἐμέο πειθόμενοι.]

πείθομαι, 'am persuaded by,' [not 'trust' which would require πέποιθα].

εἰ ποθεν ἔλθοι, sc. πατήρ ἐμός [others ἀγγελίη supplied from ἀγγελίης].

417. οὗτος, subject. ἐκ Τάφου, with ξείνος πατρώϊος, not with ἐστίν.

420. ᾠδανάτην, the $\bar{\alpha}$, due to arsis, is frequent in many-syllabled words which could not else get into the verse, so ἀκάματος, ἀπονέεσθαι, Verg. *Italia*.

422. ἐπ-ελθεῖν, ἐπ-ῆλθεν. μένω takes accusative and infinitive.

423. τερπομένοισι, *epanalepsis*. Cf. 23n., 51n.

424. οἰκόνδε φέκαστος, § 27.

425. αἰλῆς, with ὄθι, Goodwin, § 168. [Better than as local genitive with which cf. 24n.]

426. περισκέπτω, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.']

427. ἔνθα, 'thither.' φρεσί, local dat.

428. ἰδυῖα, from εἰδώς; so τεθγῶς, τεθαλυῖα. For the moral meaning of the phrase cf. ἀθεμῶστια εἰδώς of the Cyclops. The word has the digamma, cf. § 27.

430. κτεάτεσσιν ἐοῖς, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, ὅς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, | χρύσεα χαλκείων ἐκατόμβοι' ἐννεαβόλων.

433. For the *parataxis*, cf. § 23.

436. ὦξεν (= Attic ἔωξε), sc. Telemachus.

438. πυκνυμένης = πυκνὰ φρεσὶ μῆδε' ἔχουσα, T. 353.

439. 'Smoothed with her hand.'

440. *τρητός*, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

κληῖς has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. *παννύχιος*, adverbial, 'all through the night.'

444. *βούλεται*, 'kept pondering.'

πέπραδα, 'had enjoined,' reduplicated aorist.

VOCABULARY.

* Un-Attic word or form. (Forms in $\eta = \alpha$ are not always so marked.)

† Homeric ἀπαξ λεγόμενα.

§ Nearly always in Odyssey alone.

ἀγαθός, ἡ, ὄν, adj., *good*, 43 [ἀγαμαι].

Ἀγαμέμνον-ἰδης, οὐ, m., *son of Agamemnon, i.e., Orestes*, 30.

ἀγγέλι, ἡ, f., *report, news*, 408, 414 [cf. *gallus, nightingale*].

ἄγε, ἄγεθ' (ἀγετε), imper. of ἄγω, *come, come now*, 76, 169.

ἀγ-ήνωρ, ὀρος, adj., *haughty, overweening*, 106, [ἀγα, ἀνήρ].

ἀγ-κρεμάσας, ἄσα, αν, aor. part. of ἀνα-κρεμάννυμι, 440.

* ἀγόρευε(ν), imp. of ἀγορεύω.

ἀγορεύω, f. σω, v.a., *tell, say, speak*, 174, 179, 307, 382 [ἀγορή].

ἀγορή, ἡ, f., *assembly*, 90, 272 [ἀγείρω = *gather*].

ἀγορήν-δε, adv., *to the assembly*, 372.

ἀγριος, ἡ, ον, adj., *savage, wild*, 199 [ἀγρός, *agrestis*].

ἀγρός, οὐ, m., *land, country*, 185 [ager].

ἀγχι, adv., *near*, 157 [orig. case of subst. conn. with ἀγχω, *ango*].

Ἀγχιάλος, οὐ (* -οιο), m., *Anchialus, father of Mentès*, 180.

ἄγω, v.a., *lead*, 130; *bring*, 172; *carry*, 184 [ago].

ἀδήσειε(ν) (ᾶ), aor. opt. of obsol. ἀδέω, *I loathe, feel a loathing*, 134 [cf. *satis*].

ἄδινός, ἡ, ὄν, adj., *in plenty, or full fed, fattened* [ἄδην], 91 (see note).

ἄεθλος, οὐ, m., *toil*, 18 [ἀ-Feθ-, *vadari*, implying a contest on which bets were made].

ἀ-είδω, f. -σω, v.a. and n., *sing*, [connected with original VAD, cf. ἀηδών = *nightingale*].

ἄείρω, v.a., *raise*, 141.

ἀ-έκτητι, adv., *against the will*, 79.

ἀ-έκων, οὐσα, ον, adj., *against one's will*, 199, 403.

ἀ-θάνατος, ον, adj., *immortal, deathless*, 31, 79, etc., esp.

as an epithet (or bye-name) of the gods.

***Ἀθήνη**, ης, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), e.g., *Odysseus* and *Dionymus*, 44, 125, 327.

ἀ-θρόος, η, ov, adj., only pl., *all together, assembled*, 27; *at one time, at once*, 43.

αἶ, from δς, η, δ, 54.

***αἶ**, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of δς].

αἶη, ης, f., *land, country*, 41, 75, 203.

Αἰγισθος, ου, m., *Aegisthus*, son of *Thyestes*, paramour of *Klytaemnestra* during the absence of her husband *Agamemnon* at *Troy*, and his murderer on his return to *Mykenae*, afterwards slain by *Orestes*, *Agamemnon's* son, 29, 35, 42, 300.

αἰδολός, η, ov, adj., *grave, reverend*, 139 [*αἰδώς* = *reverence*].

αἰεί, αἰν, adv., *always, ever*, 56, 68, 91, 263 [cf. *αἰών*, *aevum*].

Αἰθίοπες, ου, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt* by the sun].

αἰδομαι, v. mid., *flash, blaze*, 429.

αἰθων, ωρος, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

αἶ κε, conj., *if perchance* (with subj.)

ταῖς μύλαις, η, ov, adj., *wheeling, wily*, 56 [perhaps cf. *αἰμός* = *sharp*].

αἰνώς, adv., *terribly, exceedingly*, 208, 264 [*αἰνός* = *dreadful*].

αἰνός, εἰα, ό, adj., *sheer, utter*, 11, 37.

αἰπέω, f. ἤσω, pf. ἤρηκα, aor. εἶλον, v.a., *take*, 121, 318; mid., *take*, 99.

αἰρῶ, aor. mid., ἤρουν, v.a., *raise*; mid., *win, obtain*, 390.

αἶσσω, f. ξω, v.n., *speed*, 102.

ἀ-ϊστος, ov, adj., *lost to sight*, 235, 242 [*ἀ-ιδ-τος*: cf. *ἵσμεν* = *ἵδμεν*, *δομή* = *δομή*].

αἰσχος, εος, n., *shame, shameful deed*, 229 [= *αἰδοσχος*, cf. *αἰδέομαι*].

***αἰτιάσθαι** = *αἰτεῖσθαι*.

αἰτιάομαι, v.dep., *blame, accuse*, 32 [*αἷτια* = *blame*].

αἰτιος, η, ov, adj., *blameworthy, chargeable*, 348 [*αἷτια* = *blame*].

***αἰτιόωνται** = *αἰτεῖσθαι*, 32.

αἰψα, adv., *quickly, forthwith*, 392.

ἀίω, v.a., *hear*, 298.

ἀκαχίζω, v.n., *grieve*.

ἀκαχμένος, η, ον, *pointed*, 99
[redupl. from root ἀχ-].

ἀκ-αχοίμην, aor. opt. of ἀκαχίζω
236.

ἀ-κλειώς, adv., *without report*,
or *ingloriously*, 241 [d neg.,
κλε-, cf. κλέος].

ἀ-κοιτις, ιος, f., *wife*, 39 [d
copul., κοιτή = *couch*].

*ἀκούμεν = ἀκούειν, 370.

*ἀκούντεςσι = ἀκούουσι, 352.

ἀκούω, -σομαι, v.a., *hear*, 94;
(with acc.) 282; *hear of*,
287; *listen* (absol.), 326,
352; (with gen.) *listen to*,
370.

ἀλαώ, f. -ώσω, aor. *ἀλάωσα,
v.a., *blind*, 69 [ἀλαός, cf.
ἀλάομαι = *wander*].

ἀ-λαστος, ον, verbal adj., *not*
to be forgotten, 342 [d neg.,
λαθ- cf. λανθάνω].

ἀλγος, εος, n., *woe*, *affliction*,
4, 34 [cf. ἀλέγω = *take*
trouble].

ἀλεγύνω (ῡ), v.a., *pay heed to*,
prepare, 374.

ἀλείνω, v.a., *shun*, *avoid*, 433
[cf. ἀλέα, *avoiding*; ἀλη,
wandering].

ἄλκιμος, η, ον, adj., *strong* (of a
sword), 99; (of Telema-
chus) 302 [ἀλκή = *strength*].

ἄλλα, from ἄλλος, 128, 244.

ἀλλά, conj., *but*, 6, 16, 22, etc.

ἄλλήλων, recipr. pron., *of each*
other, 187, 209.

ἄλλο-θροος, ον, adj., *foreign*, *of*
foreign speech, 183 [ἄλλος,
θρόος].

ἄλλος, η, ο, adj. pron., *other*,
another, 47; usu. pl. *others*,
11, 132, 210; almost =
besides, 177; οἱ ἄλλοι, *the*
rest, 26 [cf. *alius*].

ἄλλο-τριος, η, ον, adj., *belonging*
to another, *another man's*,
160.

ἀ-λοχος, ου, f., *wife*, *spouse*, 35,
432 [d copul., λέχος = *bed*].

ἄλς, ἄλός, f., *sea*, 72, 162 [lit.
salt, cf. *salum*].

§ ἀλφη-στής, οὔ (d. pl. -στήσι),
adj., *gain-seeking*, *toilful*,
349 (see note). [ἀλφάνω].

ἀλωή, ῆς, f., *vineyard*, 193 [cf.
ἀλοῖω = *thresh*].

ἄμα, prep. with DAT., *together*
with, 98, 331, 428 [rt. AM-,
'OM-, cf. ὁμός, ὁμοῦ, ὅμοιος,
simul, simulo, similis].

ἀ-μβρόσιος, η, ον, adj., *im-*
mortal, 97 [d, neg., βροτός
or μορτός, cf. *morior, mors*,
mortalis].

ἀμείβομαι, f. -ψομαι, v. mid.,
answer, 44; *change*, 375
[cf. Lat. *moveo, muto*].

ἀμείνων, ον, comp. adj., *better*,
376 [perhaps cf. old Lat.
manus = *good*].

*ἄμμι = ἡμῶν, 123.

†ἀπόθεν, adv., *from some source or point*, 10 [ἀπό, cf. οὐδ-αμῶς].

ἀμοιβή, ἡς, f., *requital*, 319 [ἀμειβομαι].

ἀμύμων(ν), ον, adj., *noble*, 29, 232, [ἀ neg., μῶμος = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]

ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φαδόν, cf. ἀνα-φαίνομαι.]

ἀμφί, prep. with DAT., *concerning*, 48.

§ ἀμφί-ἄλος, ον, adj., *sea-girt* (of Ithaka), 386.

ἀμφι-πέλομαι, v. dep., (of sound) *float around*, 352.

ἀμφί-πολος, ον, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*.]

ἀμφί-ρῦτος, η, ον, adj., *sea-girt*, 50 [ρέω = *flow*].

ἀμφίς, adv., *asunder*, 54.

ἀν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.

ἀνά, prep. with ACC., *along*, 193; *through*, 365.

ἀνα-βαίνω, aor. part. f. ἀνα-βᾶσα, v.n., *go up*, 210, 364.

ἀνα-βάλλομαι, v. mid., *begin*, 155, of music, *prelude*, *strike up*.

*ἀνα-βήμεναι = ἀνα-βῆναι, 210.

ἀνα-γινώσκω, f. γινώσσομαι, aor. -έγνω, v.a., *recognise*, 216.

ἀνάγκη, ἡς, f., *necessity*, adv., dat. ἀνάγκη, *by constraint*, 154 [cf. ἀγχω, *ango*, *angustus*].

ἀνά-θημα, ατος, *sequel*, *addition*, 152 [ἀνά, τίθημι, rt. θε].

ἀν-αιδής, ἐς, adj., *shameless*, 254.

ἀν-αίσσω, f. ξω, v.n., *start up*, 410.

ἀνα-κρεμάννυμι, f. κρεμάσω, v.a., *hang up*, 440.

ἀναξ, κτος, m., *king*.

ἀνδίσσω, v.n., *rule* (with dat.), 117, 181, 402.

*ἀνδρεσσι = ἀνδρασι, 358.

ἀνδρο-φόνος, ον, adj., *man-slaying*, *deadly*, 259.

ἀνέγνω, aor. ind. of ἀνα-γινώσκω.

ἀν-αιμι, v.n., *rise* (of the sun), 24; *return*, 259.

*ἀν-είρει = ἀν-είρει.

ἀν-είρομαι, v. dep., *ask* (with two acc.), 231.

ἀνεμος, ον, m., *wind*, 98 (*ἄω, ἄημι, Lat. *animus*, *anima*).

ἀνερ-, α, -es, -os, see ἀνήρ, 161, 176, 292.

ἀν-ερίπομαι, v. dep., *snatch away*, 241.

ἀν-έρχομαι, v. dep., *come back*, 317.

ἀνὴρ, ἀνδρός (*ἀνέρος), m., *man*, 1, etc. [rt. (A)NAP, cf. ἀνθρωπος, ἀγ-ήνωρ].

§ ἀν-ηρείψαντο, aor. of ἀν-ερείπομαι, 241.

ἀνθρωπος, ου, m., *man*.

ἀνιάω, *f. -ήσω, aor. pass. part. *ἀν-ιηθείς, v. a., *annoy*, 133.

ἀν-ιών, οὔσα, ὄν, part. of ἀν-εἰμι.

ἀνοπαία, ης, f., perhaps *a sea eagle*, 320 (but see note).

ἀντα, prep. with GEN., *over against, in front of*, 334.

ἀντια, prep. with GEN., *against, in opposition to*, 78 [ἀντί].

ἀντιάω, v. n. with gen., *go to meet, enjoy*, 25 [ἀντί].

ἀντί-θεος, η, ου, adj., *god-like*, epithet of Odysseus, 21; of Polyphemus, 70 [perhaps *rivalling God*].

*Αντίνοος, ου, m., *Antinous*, son of Eupheithes, and one of the suitors of Penelope, 383 ff.

ἀντιον, adv., *over against, face to face*, 213, 230, etc.

*ἀντιών = ἀντιάω.

ἀνωγα, perf. = pres., *bid*, 269, 274; *prompt*, 316.

ἀνωχθι, imperat. of ἀνωγα.

ἄξιος, η, ου, adj., *worth* (with gen.), 318 [cf. ἄγω = *weigh*].

δοιδή, ἥς, f., *song*, 159, etc. [δέιδω].

δοιδός, οὔ, m., *singer, bard*, 325, 338 [δέιδω].

ἀπ-αμείβομαι, v. mid., *make answer*, 63, etc.

ἀπ-άνευθε(ν), adv., *far off*, 190 [ἀπό, ἀνέ = *without*, -θε].

ἅπας, ἅσα, ἅν, adj., *all, the whole*, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-εἶπον (inf. *-ειπέμεν), aor., *speak out*, 9.

ἀ-πείρων, ου, adj., *boundless*, 98 [ἀ- neg., πέρας = *limit*].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγώς, adv., *without regard for consequences, bluntly*, 373 [ἀπό, ἀλέγω].

ἀπό, prep. with GEN., *away from*, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. *ab*.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπ-έβην, v. n., *go away*, 319.

ἀπο-είπω, subj. of ἀπ-εἶπον, 373.

ἀπο-θρόσκω, v. n., *leap up, rise* (of smoke), 58.

ἀπ-όιχομαι, v. dep., *am gone*, 135, 253.

*ἀπ-οιχομένοις = ἀπ-οιχομένοι, 135.

ἀπ-όλλυμαι, with perf. act. ἀπ-όλωλα, *perish*, 47, 166; *pass away*, 413.

ἀπ-όλλυμι, aor. ὤλεσα, v. a., *lose*; mid. *perish*.

- *ἀπο-παύε' = ἀπο-παύου (ἀπο-παύεο).
- ἀπο-παύομαι, v. mid., *cease from*, 340.
- ἀπο-ραίω, v. a., *wrest from* (with two acc.'s), 404.
- ἀπο-τίνω, v. a., *pay a penalty*, 43.
- ἀ-ποτμό-τατος, η, ον, superl. adj., *most unfortunate*, 219 [ἀ- neg., πότμος = *that which befalls one*, root περ = *fall*, cf. πίπτω; so Lat. *casus*].
- ἀ-πυστος, ον, adj., *unheard of*, 242 [= ἀ-πυθτος, cf. πυνθά-νομαι].
- ἀπ-ωθέομαι, f. -ώσομαι, v. mid., *thrust away*, 270.
- ἀπ-ώλετο, 2 aor. ind. of ἀπ-όλλυ-μαι.
- *ἀπ-ώσεται = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.
- ἄρ, ἄρα, ῥα, adv., *so, then*, 106, 110, 242, 335; also in questions, 346 (less logical than οὐν) [probably cf. root 'AP-, ἀραρεῖν = *fit*].
- ἀράομαι (ᾱ, Hom.), v. dep. *pray, pray that*, 164, 366 [ἀρά = *prayer, curse*].
- ἀρ-αρ-ίσκω, v. a., *fit out*, 280 [root 'AP- = *fit, join*, from which come ἄρα, ἀριθμός, Lat. *arma, artus, ars*, etc.]
- 'Αργεῖοι, ων, m., *Argives, men of Argos*, hence (these being in the Homeric times the leading Greek state) *Greeks*, 61, 211.
- 'Αργεῖ-φόντης, ου, m., *bright and so swift as light. Hermes so called as the messenger of the gods*, 38. (The old translation was *slayer of Argus*.)
- *Αργος, εος, n., *Argos*, a city with its surrounding district in North-East Peloponnese, and hence the *Peloponnese itself*, 344.
- ἀργύρεος, η, ον, adj., *of silver, silver*, 137, 442 [ἀργυρος = *silver*].
- ἀρέσθαι, aor. mid. of αἶρω, 390.
- *ἀρησαίαι = ἀρήσαντο, aor. opt. of ἀράομαι, 164.
- ἄριστος, η, ον, superl. adj., *best, most excellent*, 280; especially of *nobles* as opposed to common folk, 211, 245 [root 'AP-, cf. 'Αρης and under ἀραρίσκω].
- ἀρνεῖός, οὔ, m., *ram*, 25 [ἀρνός = *lamb*].
- ἀρνέομαι, v. dep., *refuse*, 249.
- ἀρνύμαι, v. dep., 5, 240 [lengthened form of αἶρωμαι].
- ἄρουρα, ης, f., *land, πατρίς &, fatherland*, 407 [root 'AP- = *plough*; cf. ἀροτρον, *aratrum, aro, arvum*].
- ἀρπυῖαι, ὧν, f., *the snatchers, the personified storm-spirits*, 241 [root 'APII-, cf. ἀπράξω, *snatch*; Lat. *rapio, rapax, rapidus*].
- ἄρσας, aor. part. of ἀραρίσκω.

ἀρτύνω (f. ἀρτυνέουσι), v.a., *provide*, 277.

ἀρχή, ἥς, f., *beginning*, ἐξ ἀρχῆς, *from of old*, 188.

ἀρχω, v.a., *begin*, 28; mid. *begin*, 367.

ἀ-σκέλης, ἐς, adj., *obstinate*; neut. as adv., *persistently*, 68 [d euphon., σκέλλω = *dry up*, so lit. *dried up, tough*].

ἀσκέω, v.a., *arrange*, 439.

ἀ-σπερχές, adv., *hotly, exceedingly*, 20 [d intensive, σπέρχομαι].

ἀσπίς, ἰδος, f., *shield*, 256.

ἄστυ, eos, n., *city*, 3 [root FΑΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., *am distressed*, 304.

*ἀσχαλώσι = ἀσχαλάουσι.

ἀτάρ, conj., *but, moreover*, 180.

ἀτασθάλαι, ὦν (d. *-ῆσι), f., *reckless guilt*, 7, 34.

*Α-τλας, αττος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven, 52 [d- intens., τλα = *support*].

*Ατρεΐδαι = Ατρεΐδου, gen. of

*Ατρεΐδης, ου, m., *son of Atreus* [son of Pelops and King of Mykenae], i.e., Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρεκές, adv., *truly*, 169, 179, 206, 214 [d- neg., root TARK = *twirl*; so ἀ-τρεκής = *that which is not turned, true*, Peile, p. 46].

ἀ-τρύγετος, ον, adj., *restless*. (The old translation was *unvintaged*, from τρυγάω.) [τρώω = *disturb*].

αἰ, adv., *again, on the other hand*, 213 [connected with ille, alter].

αἰδάω, v.a., *address*, 213 [αἰδή].

αἰδή, ἥς, f., *voice*, 371.

αἰλαος, η, ον, adj., *of the courtyard*, 104 [αἰλή].

αἰλή, ἥς, f., *court-yard, court*, 425.

αἰριον, adv., *to-morrow*, 272.

αὐτάρ, conj., *but, and moreover*, 9, 57, etc.

αἰ-τε, adv., *on the other hand, then*, 111, 178, 383.

αὐτίκα, adv., *straightway*, 324.

*αὔτις, adv., *back again*, 317 [= αὔθις, which is not however the original form].

αὐτός, ἡ, ὁ, pron., *-self, him-, her-, itself, themselves*, 7, 33, 39, etc.; *he, they*, 109.

αὐτοῦ, adv., *there* [locative of αὐτός].

ἀφ-αίρεομαι, v. mid., *take away*, 9 [ἀπό, αἰρέομαι].

ἄφαρ, adv., *forthwith*, 410.

ἀφ-έλετο, aor. of ἀφ-αίρεομαι, 9.

*ἀφ-έκειο, aor. ind., 2nd sing. of

ἀφ-ικνέομαι, v. dep., *arrive, come*, 171, 332. [Tenses are formed from ἀφικ-.]

ἀφνειός, ὄν, adj., *wealthy*, 393; comp. -ότερος, 165 [ἀφενος = *wealth*, cf. Lat. *ops*, *cop-ia*, Curtius, p. 510; the ε is no part of the root].

Ἀχαιοί, ὦν, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

ἄψ, adv., *back*, 276 [ἀπό].

ἄωτον, ου, n., *fleece*, or perhaps *rich, soft fleece* [ἀημι, as wool, which is fluffy and blows about, is the best: Peile, p. 153n].

βαίνω, f. βήσομαι, aor. ἔβην, v.n., *go*, 211; βῆ ῥ' ἔμην, *went forth*, 441. [Tenses are formed from βα-.]

***βάλε** = ἔβαλε, 364.

βάλλω, v.a., *put*, 201; *cast, shed*, 364 [= βαλ-ῶ].

βασιλεύς, ἑως, m., *king, chief*, 386 [βάσις, λαός].

***βασιλεύμεν** = βασιλεύειν, 392.

βασιλεύω, v.n., *be a king*, 392, 401 [βασιλεύς].

***βασιλεῖα** = βασιλεῖα, 386.

***βεβήκει** = ἐβεβήκει, 360.

βένθος, εος, n., *depth*, 53 [connected with βάθος by intermediate forms, βήσσα (Dor. βᾶσσα) cf. πάθος, πένθος.]

***βῆ** = ἔβη, 102, 441.

βίηφι(ν), adv., *by force*, 403 [orig. instrumental of βίη, *force*].

βίωτος, ου, m., *life*, 287; *livelihood, property*, 160, 377 [βίος].

βλάπτω, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root βλαβ-].

βλέφαρον, ου, n., *eye-lid*, 364 [an easier way of pronouncing βλεπφαρον, cf. βλέπω = *see*].

βοητός, ὅς, f., *out-cry*, 369 [βοάω].

βουλεύω, v.n., *take counsel, devise*, 443 [βουλή].

βουλή, ἥς, f., *counsel, advice*, 86.

βούλομαι, v. dep., *will*, 234.

βοῦς, βοός, m.f., *ox*, 8, 108 [cf. *bos*].

βριθός, εἶα, ὅ, adj., *weighty*, 100 [only as an epithet of ἔγχος].

βροτός, οὔ, m., *mortal*, 32, 66 [= *μορτός* (which could not be pronounced), cf. *morior, mors*].

βρώσις, ιος, f., *food*, 191 [rt. BPO-, cf. *βορά*].

Γ' = γε.

γαῖα, ἥς, f., *land*, 21, 59; *earth*, 54.

γαιή-οχος, ου, adj., *earth-girdling*; as an epithet of Poseidon, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, v. mid., (of the woman) *marry*, 275; γαμέω, of the man.

γάμος, ου, m., *wedding-feast*, 226, 277; *wedlock*, 249.

γάρ, conj., *for*, 7, 29, etc. [γε, ἄρ].

γε, enclitic particle, *at least*, *surely*, *truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γείνομαι, v. dep., *bring forth*, 223 [root GEN of γίγνομαι, γένος, *genus*, *gigno*, *gens*, *genero*, etc.].

γενεή, ἥς, f., *race*, *lineage*, 222, 387, 407.

γενέσθαι, inf. aor. of γίγνομαι, 220, 379.

*γένετο, aor. ind. of γίγνομαι, 219.

*γενόλατο = γένοντο, 266.

γέρων, οντος, m., *old man*, 188.

*γῆμ' = ἔγημε, aor. of γαμέω, 36.

γῆρας, αος, n., *old age*, 218.

γί-γν-ομαι, f., γενήσομαι, aor. ἐγενόμην, v. mid., *am born*, 220; *be*, *happen*, *come to pass*, 219, 266, 379 [see under γείνομαι].

γι-γνώ-σκω, f., γνώσομαι, aor. ἔγνων, v. a., *learn*, 3, 411 [root GNO-, GNA-, cf. nosco, nomen, Eng., *name*, and know].

γλαυκ-ᾶπις, ἴδος (acc. ιν, 156), adj., *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, γλαύξ = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [γλαυκός = *gleaming*].

γλαφυρός, ἡ, ὅν, adj., *hollow*, 15 [γλάφω = *carve*, cf. glaber, originally from same source as scalpro, σκόλοψ, Peile, p. 46].

*γνώμεναι = γνώναι, aor. of γιγνώσκω, 411.

γόνος, ου, m., *origin*, 216.

γόνυ, ἄτος, n., *knee*, 267n, 400 [Lat. *genu*].

γόος, ου, m., *lamentation*, 242.

*γούνᾱσι = γόνασι, from γόνυ, 267, 400.

γουνός, οὔ, m., *knoll* [γονFός, cf. γόνυ].

*γραῖη = γραῖς, 438.

γραῖς, γραῖς, f., *old woman*, 191.

*γρηῖ = γρηῖ.

γυῖον, ου, n., *limb*, 192.

γυνή, -αῖκός, f., *woman*, 332, 362; especially *wife*, 13, 433.

Δ' = δέ.

δαί, adv., *indeed*, (in questions) *pray*, 225.

δαίδαλος, η, ον, adj., *wrought with art, well wrought*, 131 [reduplicated root ΔΑΔ, cf. Lat. *dolare*].

δαίεται, v. defective, *is torn*, 48; perf., *δεδαλῆται, *are sundered*, 23 [δα-ya-ω].

δαίνυμαι, v. mid., *feast*, 228, 369 [δαίς].

δαίς, ἰδος, f., *torch*, 428 [δαίω = *kindle*].

δαίς, δαιρός, f., *feast*, 26, 152, 225, 374 [root ΔΑ = *divide*].

δαιρός, οὐ, m., *carver*, 141 [root ΔΑ = *divide*].

δαίφρων, ον, adj., *wise-hearted*, 48, 83, 180 [δαήναι].

δακρύω (ῡ), ὤσω, v. n., *weep*, 336 [δάκρυ = *tear*].

ΔΑΜ-, root of δάμη, δάμνημι, etc., = *conquer*.

*δάμη = ἐδάμη, aor. pass. from root ΔΑΜ = *died*, 237.

δάμνημι, v. a., *tame, subdue*, 100.

Δᾶνᾶοι, ὧν, m., *Danai*, a by-name of the Greeks who fought against Troy, 350.

δατέομαι, v. dep., *distribute*, 112 [root ΔΑ = *divide*].

*δατέοντο = ἐδατέοντο.

δέ, conj., *but, and*.

-δε, suffix denoting 'motion towards,' e.g. *ὅνδε δόμενδε, to his home*, 83.

*δεδαλῆται = δέδαυται, pf. of δαίεται.

*δέδμητο = ἐδέδμητο (δέμω), 428.

δειπνον, ου, n., *dinner*, being any chief meal in the day whenever taken, 124, 134 [cf. δάπτω, Lat. *dapes*].

δέμω, f. ὦ, pf. δέδμηκα, v. a., *build*.

δενδρῆς, εσσα, εν, adj., *wooded*, 51 [δένδρον = *tree*].

δεξιτερός, ῆ, ὢν, adj., *right*, 121.

δέσμη, ἄτος, n., *bond*, 204 [root ΔΕ = *bind*].

δέσσομαι, v. dep., *miss, need* (with gen.), 254 [collat. form of δέω = *be wanting*].

δεύτατος, η, ον, superl. adj., *last*, 286.

δέχομαι, δέξομαι, v. dep., *receive, take*, 121.

δέχομαι, v. mid., *tie on*, 96 [root ΔΕ = *bind*].

δή, adv., *indeed, truly*, emphasizing the word after which it stands, 16, 26, 32, 49, etc. [perhaps connected with *diam* = *iam*].

δή σου, *methinks*.

*δηθά, adv., *for a long time, long*, 49, 120 [= δῆν, cf. δῆ, ἥδη].

δήμος, ου, m., *country, territory*, 103, 237 [root ΔΕ = *bind*, as *town* from *tie*].

δῆν, adv., *for a long time, long*, 281.

δηρόν, adv., *for a long time, long*, 203.

δία, fem. of δῖος.

διά, prep., with ACC., *through, on account of*; with GEN., *through, by means of* [cf. *δύω*].

§ **δι-άκτορος**, ου, m., *conductor* (Hermes), he acts as the guide of Priam, Odysseus (*Od.* 10), and the souls, (*Od.* 24). [Buttmann derives from **διᾱκω*, collateral form of *διᾱκω*, but it is best connected with *δι-άγω*.]

δια-παίω, f. *σω*, v. a., *destroy utterly*, 251.

δι-δά-σκω, v. a., *teach*, 384 [reduplicated root ΔΑ=*teach*, cf. *disco* = *learn*, *doceo* = *teach*].

διδόντος, pres. part. gen. of *δίδωμι*, 390.

διδούσι, pres., 3rd pl., of *δίδωμι*, 313.

δί-δω-μι, f. *δώσω*, aor. *ἔδωκα*, v. a., *give*, 263, 313; *grant*, 390 [reduplicated root ΔΟ from which most of the tenses are formed, cf. *do*, *dator*].

δι-έπτατο, aor. of *δι-έπταμαι*.

δί-ζημαι, part., *μενος*, v. dep., *seek*, 261.

***δι-έπταμαι**, v. mid., *speed*, 320 [collateral form of *δια-πέτομαι*, cf. *penna*].

Διός, gen. of *Ζεύς*, 10, 283, 390.

δῖος, *δία*, *δίων*, adj., *splendid, lordly*, epithet of Odysseus (196, 396, 398), of Nestor (284), of Orestes (298); *δία*

θεῶν (of Kalypso), *fairest of goddesses*, 14; *δία γυναικῶν* (of Penelope), 332 [cf. *δῆλος*, *deus*, *divus*, *dies*].

διχθα, adv., *in twain*, 43 [*δίχα* *δφις*].

δμῳή, ἡς, f., *hand-maid*, 147, 435 [root ΔΑΜ].

δμῶς, ὡς, m. *servant*, 398 [root ΔΑΜ].

δοκέω, v. n., *seem, appear*, 227, 336, 376.

δολό-μητις, ι, adj., *crafty*, (epithet of Aegisthus), 300 [*δόλος* = *craft*; *μητις*, cf. *metior*].

δόλος, ου, m., *craft, guile*, 296.

***δόμεναι** = *δοῦναι*, 317.

δόμενδε, *to home*, 83 (see -δε).

δῶμος, ου, m., *house, home*, 126, 380; of the women's apartment, 330 [*δέμω* = *build*].

δῶρυ, ἄρος, n., *spear*, 256 [cf. *δρῦς* = *oak tree*].

Δουλίχιον, ου, n., *Dulichium*, a large island SE. from Ithaca, one of the Echinades, now joined on to the mainland, 246 [*δολιχός* = *long*].

δοῦναι, inf. aor. of *δίδωμι*.

***δοῦρα**, dual of *δῶρυ*, 256.

***δουρο-δόκη**, ἡς, f., *spear-stand*, 128 [*δῶρυ*, *δέχομαι*].

δύ', = *δύο*, 331.

δύναμαι, v. dep., *am able*, 78, 250; *μέγα δυνάμενος*, *very powerful*, 276.

***δυναμένους** = *δυναμένους*, 276.

δύο, card. adj., *two*, 256, 331.

δύομαι, v. dep., *set* (of the sun), 24.

δυσ-μορος, *on*, adj., *hapless*, 49, [= *δυσ-μορος*, *μοῖρα*].

***δυσόμενος**, *η, on*, aor. part. of *δύομαι*, 24.

δύ-στηνος, *on*, adj., *hapless, ill-starred*, 55 [= *δυσ-στηνος*, cf. *στήναι*. The *σ* of *δυσ-* is omitted by the best mss. to avoid the concourse of consonants].

***δῶ**, n., *house*, 176, 392 [= *δῶμα*].

***δῶκε(ν)** = *έδωκε*, aor. of *δίδωμι*, 263.

δῶμα, *ατος, n.*, *house, dwelling*, 51, 116, 228, 402 [*δέμω*].

δῶρον, *on*, n., *gift*, 316 [root *DO*, cf. *δίδωμι*].

δῶσι, 2 aor. subj. third sing. of *δίδωμι*, 379.

Ε, reflex. pron., *him-, her-self*, 321; enclitic, *her*, 434.

ἐάν, conj., *if* (with subj.) [*ei an*, usually contracted in Epic language into *ἤν*].

***ἐβαν** = *έβησαν*, 211.

έβην, aor. ind. of *βαίνω*.

***έβόλοντο** = *έβούλοντο*, 234.

έγγύθι, adv., *near, nigh*, 120 [= *έγγυς* akin to *άγχι*].

έγένετο, aor. of *γείνομαι*, 223.

έγνω, aor. of *γι-γνώ-σκω*, 3.

έγχος, *eos*, n. *spear* (plur. *έγγε(α)* 129), 99, 104 [akin to *άκη, άκος*].

έγώ, *έμου*, pers. pron., *I, me* (in oblique cases).

έγω-γε, *I for my part*.

έγών, = *έγώ* (before vowels), 88, 212.

έδέξατο, aor. of *δέχομαι*, 121.

έδήσατο, aor. of *δέομαι*, 96.

έδητός, *ύος*, f. *food*, 150 [*έδω*].

έδνα, *ων*, n. pl., *bridal gifts*, (to the bride's parents from the suitor), 278. In Homer as a rule the bride's dowry is *φέρνη*, the *έδνα* being given by her suitor. [Cf. *ανδάνω, ήδύς*].

έδω, v. a., *eat, devour*, 160, 250, 375 [*έδο*].

έδωκε, 1 aor. of *δίδωμι*, 67.

§ * **έδνα**, *ων*, n., see *έδνα*.

***έικοσά-βοιος**, *on*, adj., *worth twenty oxen*, 431 [*έικοσι, βούς*].

***έικοσι(ν)**, card. adj., *twenty*, 280 [= *έφικοσι*].

***έλδομαι**, v. dep., *wish, seek*, 409 [= *Feλδομαι*, cf. *velle*, Eng. *will*].

(**έλω**), aor. *είσα*, v. a., *make to sit*, 130; mid., *sit*, 145, 437 [root 'ΕΔ-, Lat. *sedeo, sedes*].

***έθλησι(ν)** = *έθελη*, 349.

εί, conj., *if*, with indic., 207, 237; with opt., 163; without a verb, 82: *έπερ*, with

- subj., 167, 188: *εἰ γάρ*, if but (with opt.), 255: *εἰ δ' ἄγε*, come now, 271 [orig. *ja*, then *jei*].
- **εἶατο* = *ἦτο*, impf. of *ἦμαι*, sit, 326.
- εἶδαρ*, ατος, n., food, dainties, 141 [= *εἶδ'αρ*, cf. *εἶδω*, Lat. *ēdo*].
- εἶδομαι*, v. mid., resemble, 105 [cf. *εἶδος* = appearance, Lat. *video*].
- εἰλάπινη*, ης, f., banquet, 226 [*ἐέλπω*, volup].
- εἰλ-πους*, ποδος, adj., with shambling gait, 92 [*εἰλω* = roll, *πούς* = foot].
- εἰλόμην*, aor. of *αἰρέομαι*, 99.
- εἰμί*, v.n., am (= Lat. *sum*), 15, etc. [root AS, ES, cf. Lat. (e)*sum*, *esse*].
- εἶμι*, v.n., go [= Lat. *ibo*], 356, 442 [root I-, Lat. *ire*, *iter*; and causal *ιημι*].
- **εἶν* = *έν* (*metri causa*), 162.
- εἶπ-*, see *εἶπον*, 86, 96, etc. [root *Feπ-*, cf. *ἔπος*].
- εἰπέ*, imperat. of *εἶπον*, 10.
- εἰ-περ*, see *εἰ*.
- **εἰπησι* = *εἶπη*, 282.
- εἶπον*, aor. of obsolete *ἔπω*, said, spake, paradigm, *εἶπον*, *εἰπέ*, *εἶπω*, *εἶποιμι*, *εἰπεῖν*, *εἰπών* [= *ἔFπον*].
- **εἶρεο*, imper. of *εἶρομαι*, ask, 284.
- **εἶρηαι*, second sing. subj. of *εἶρομαι*, 188.
- εἷς*, *μία*, *έν*, card. adj., one, 377 [cf. *unus*, Engl. *one*].
- εἰς* (*és*), prep. with ACC., to, into, 18, 85, 90, etc.; as regards, 411 [= *ένς*, so *εἰμί*, *έσμί*, *τίθεντι*, *τιθεῖσι*].
- **εἷς* (enclitic), second pers. sing. of *εἰμί*, 170.
- **εἶσ-ιδον*, 2 aor., beheld, 118.
- εἰσε(ν)*, aor. of *εἵω*, 130.
- εἰσ-έρχομαι*, v. dep., come into, enter, 144; go to, 88.
- ἐκ* (*éx*), prep. with GEN., out of, from, 40, 74, etc.; sprung from, issuing from, 33, 220, etc.; *ἐκ τοῦ δή*, from that very time, 74, 212; *ἐξ ἀρχῆς*, from of old, 188.
- ἐκάστος*, η, ον, adj., each, 349.
- ἐκάτερθε*, adv., on either side, 335.
- ἐκατόμ-βη*, ης, f., hecatomb, a sacrifice originally of a hundred oxen, but then one of any considerable number of animals, 25.
- ἐκ-δύνω*, v.a., take off, 437.
- ἐκεῖ-θεν*, adv., thence [*ἐκεῖ* = there, *-θεν* = from].
- ἐκείνος*, η, ο, adj., that.
- ἐκεῖ-σε*, adv., thither [-*σε* = to].
- ἐκτᾶ*, aor. of *κτείνω*, 300.
- ἐκταν(ε)*, aor. of *κτείνω*, 30, 36, 299; cf. 108.
- **ἐκτοθεν*, prep. with GEN., apart from, 132 [Epic for *ἐξωθεν*].

- ἐλαφρότερος, η, ον, comp. adj., *swifter*, 164 [cf. ἐλαχὺς = *slight, levis*].
- *ἐλε, aor. ind. of αἰρέω, 121.
- *ἐλκαιρον, impf. of
- ἐλαίρω, v. a., *pity*, 19 [ἐλεος = *pity*].
- ἐλεύσεσθαι, fut. inf. of ἐρχομαι, 168.
- ἐλθ-, see ἐρχομαι, 284.
- *ἐλθῃσι = ἐλθῃ, 77.
- ἐλεξ, κος, adj., *sleek, glossy*, 92; the old translation was either (a) *with crumpled horns*, or (b) *with rolling gait* (connected with εἰλέω) [= σέλιξ, cf. σέλας].
- *ἐλλαβε = ἐλαβε, 298.
- Ελλάς, ἄδος, f., *Hellas*, strictly a district in Thessaly, but here including all Greece out of Peloponnese, 344.
- ἐλόν, οὔσα, ὄν, 2 aor. part. of αἰρέω, 318.
- *ἐμ-βαλε = ἐν-έβαλε, 438.
- ἐμ-βάλλω, v. a., *put into*, 438.
- ἐμῇ, acc. of ἐγώ.
- *ἐμεναι = εἶναι, 385.
- *ἐμεῦ = ἐμοῦ, g. of ἐγώ, 313.
- *ἐμκτο, aor. mid., third sing., of μῑγνυμι, *have intercourse*, 433.
- ἐμοσγομέθ', impf. of μίσγομαι, 209.
- *ἐμμεναι = εἶναι, 33, etc.
- ἐμός, ἡ, ὄν, adj., *my, mine*, 64, 67, 248.
- *ἐμπάξω = ἐμπάξου, imperative of
- ἐμ-πάξομαι, v. dep., *regard*, 415; usually with negative except in imperative as, 271, 305, (with gen.), [perhaps cf. ἐμπαῖος = *practised*].
- ἐμ-φύομαι, v. mid. (with act. aor. ἐν-έφυν), *grow in, hold fast*; with tmesis, ὀδαξ ἐν χεῖλεσι φύντες, 381.
- ἐν, ἐνί, prep. with DAT., *in*, 15, 27, 50, 89, 110; *on*, 4, 108; *among*, 95, 114; *at*, 62; *adv., therein*, 51.
- ἐνα-λίγκιος, ον, adj., *like*, 371 [cf. Germ. *ähn-lich*].
- ἐνθα, adv., *then, thereupon*, 11, 18, 26, etc.; conj., *where*, 128; *whither*, 210 [ἐν].
- ἐνθάδε, adv., *hither*, 173 [ἐνθα].
- *ἐν-θετο = ἐν-έθετο, aor. mid. of ἐν-τίθημι, 361.
- ἐνί. See ἐν.
- ἐνιαυτός, οὔ, m., *year*, 16n, 288 [cf. ἐνος, Lat. *senex*].
- *ἐν-νέπω, v. a., *declare*, 1 (= ἐν-σέπω, epic form of ἐνέπω), [cf. ἐπος, *inquam*].
- ἐν-. See εἰς, 377.
- ἐνόησα, aor. of νοέω, 257.
- ἐνοσί-χθων, ονος, m., *earth-shaker*, a bye-name of Poseidon, 74 [obsolete ἐνόθω = *shake*].
- ἐν-τίθημι, aor. ἐθηκε, v. a., *put in, inspire* (with tmesis), 320, 321; mid. *lay up*, 361.

- ἔντο**, aor. third plural. See **ἐξ-
ιμι**, 150.
ἐντοσθεν, adv., *within*, 126, 380.
ἐντρέπομαι, v. dep., *reck*, 60
[τρέπ- = *turn*].
ἐξ. See **ἐκ**.
ἐξάης, adv., *in a row*, 145 [gen.
of *ἐξείη, collat. form of
ἐξίς].
ἐξ-εμ, v.n., *go out*, 374.
***ἐξ-ερέηται**, subj. of ἐξ-ερέομαι.
ἐξ-ερέομαι, v. mid., *inquire, ask
about*, 415.
ἐξ-ιέναι, inf. of ἐξ-εμ, 374.
ἐξ-ιμι, v.a., *send forth*; mid.,
remove (from oneself), 150.
ἔοικα, (pf. with pres. signif.),
v.n., *am like*, 208, 411;
impers., *it is proper*, 278
[root 'IK-, = *look, seem*; cf.
εἰκών].
ἐοικώς, *ὥς*, part., *fitting, due*,
46.
***ἐόντ-**, part., of εἶμι, 22, 263,
289.
***ἐός**, *ή, ὅν*, adj., *his*, 216, 218
[= *ὅς*].
***ἐοῦσαν**, acc. fem. of ὤν, οὔσα,
ὄν.
ἐπ'. See **ἐπί**.
ἐπ-αλαστέω, ἡσω, v.n., *be an-
gry*, 252.
ἐπεί, adv. (of time), *when*, 2,
etc. [*ἐπ*, *jei*, the middle *j*
accounts for the word being
often a spondee].
ἐπ-αγόμενος, *η, ον*, part., *pressed,
hurried*, 309.
ἐπετα, adv., *then, thereupon*,
44, etc.; *at the time*, 106;
in questions (logical), *then*,
65 [*ἐπ*, *εἴτα*].
ἐπ-εκλώσαντο, aor. mid. of ἐπι-
κλώθω.
ἐπ-ελθ, 2 aor. of ἐπ-έρχομαι, 188,
422.
ἐπερσε, aor. of πέρθω, 2.
***ἐπ-έρυσσε**, aor., with doubled
σ, of
ἐπ-έρύω, v.a., *draw to*, 441.
ἐπ-έρχομαι, aor. ἐπ-ἦλθον, v.
dep., *go to*, 188; *come on*,
422, 423.
ἐπ-εστέψαντο, aor. of ἐπι-
στέφομαι.
ἐπ-ετέλοατο, aor. of ἐπι-τέλ-
λομαι, 327.
ἐπ-έχευε, aor. of ἐπι-χέω, 136.
ἐπ-ἦλθε, aor. of ἐπ-έρχομαι,
423.
ἐπ-ήν, conj., *when, as soon as*
(with subj.), 293 [*ἐπε-
ἦν* = *ἐπεὶ ἄν*].
ἐπί, prep., with acc., *on to*,
149, 311; *extending over*,
97, 98, 146, 183, 299;
with gen., *upon*, 162, 260;
off, 185; *with*, 278; with
dat., *upon*, 196, 211, 218,
311; *at, on*, 103, 104.
ἐπι-βάλλω, v.a., *cast upon* (with
tmesis), 364.
ἐπι-βοάω, v.a., *call upon*, 378.
***ἐπι-βόσομαι**, f. of ἐπιβοάω.

- ἐπι-δήμιος, *ον*, adj., *at home, among his people*, 194, 223.
- ἐπι-θείς, 2 aor. part. of ἐπι-τίθημι, 140.
- ἐπι-κλείω, *ν.α.*, *praise, value*, 351 [κλέος].
- ἐπι-κλώθωμαι, *ν. mid.*, *spin* (but always of deities), *to decree*, 17 [cf. κλώθες = *the spinners*, i.e., *the Fates*].
- ἐπι-κρατέω, *ν.α.*, *hold sway*, 245.
- ἐπι-λήθω, *ν.α.*, *cause to forget*; *mid. f.*, *-λήσεται, forget*, 57 [root ΛΑΘ of λανθάνω].
- ἐπι-μάρτύρος, *ου, m.*, *witness* (always of gods), 273.
- ἐπι-μεινον, aor. imp. of
- ἐπι-μένω, *ν.ν.*, *wait*, 309 (only in form *-μεινον*).
- ἐπι-μνησκόμαι, only in aor. *mid. and pass.*, *ν. dep.*, *remember* [root MNA- of μνήμη = *memory*].
- ἐπι-μνησθείς, εἶσα, ἐν, aor. pass. part. of ἐπι-μνησκόμαι, 31.
- ἐπι-στέφομαι (only in aorist), *ν. dep.*, *fill to the brim*, 148.
- †ἐπί-στροφος, *ον*, adj., *conversant with*, 177 [στρέφω].
- *ἐπι-τανύω, *ν.α.*, *push home*, 442 = ἐπι-τείνω.
- ἐπι-τέλλομαι, aor. *-τέιλαμην, ν. mid.*, *impose*, 327.
- ἐπι-τίθημι, *-θήσω, -έθηκα, -τέθεικα, ν.α.*, *set upon, put upon*, 140.
- ἐπι-τολμάω, *ν.ν.*, *take courage*, 353 [root ΤΑΛ-].
- ἐπι-χέω, aor., ἐπ-έχευα, *ν.α.*, *pour over*, 136 [XEF].
- ἐπι-χθόνιος, *ον*, adj., *upon the earth, earthly*, 167 [ἐπί, χθών].
- ἐπλετο, aor. of πέλομαι, 225.
- ἐπ-όχομαι, *ν. dep.*, *go to, approach*, 324; *ply, attend to*, 358.
- ἐπομαι, *ν. mid.*, *follow, attend*, 278, 331 [root ΣΕΠ, sequor].
- ἐπος, *εος, ν.*, *word*, 31, 64, etc. [See εἶπ-].
- ἐπ-οτρύνω, *ν.α.*, *urge on*, 89.
- ἐπ-όχετο, impf. *mid.*, of ἐποίχομαι.
- § ἔρανος, *ου, m.*, *a meal to which each contributed his share, picnic*, 227.
- ἔργον, *ου, ν.*, *duty*, 358; usually plural, *deeds*, 379; *feats*, 338; *duties*, 356 [= *Ἐργον*, Eng. *irk*].
- ἔρδω, *ι.*, ἔρξω, *ν.α.*, *do, accomplish*, 293.
- ἐρεῖνω, *ν.α.*, *ask*, 220.
- ἐρέσθαι, aor. inf., ἐρομαι.
- ἐρέτης, *ον, m.*, *oarsman*, 280 [ἐρέσσω = *rou*, Lat. *ratio, remus*].
- *ἐριδαινέμεν = ἐρέδαινεῖν, 79.
- ἐριδάλνω, *ν.ν.*, *wrangle, quarrel*, 79 [ἐρις (*eridos*), *strife*].

ἐρί-ηρος, *ov*, adj., *loyal*, 346
[ἐρι-, inseparable prefix,
like ἀρι-, used to strengthen
a word, root ἀρ- = *fit*].

ἐρκος, *eos*, n., *fence*, 64 (the
teeth resembling the stakes
of a palisade) [ἐργω].

*Ἑρμείας, -ειας, m., *Hermes*,
son of Maia, messenger of
the gods, excelling in craft,
the giver of luck.

ἐρξῃς, aor. subj. of ἐρδω.

ἐρομαι, v. dep., *question*, 135,
405.

*ἔρος, *ov*, m., *love, desire*, 150
(poetical form of ἔρως).

ἐρπύλλω, v. n., *creep, crawl*, 193;
cf. ἔρπω, *serpo*.

ἐρρύσατο, aor. of ῥύομαι.

ἐρικανάω, v. a., *keep back, hold
by force*, 199.

*ἐρικανόωσ(ι) = ἐρικανάουσι, 199.

*ἔρῃκε, imperf. of

ἐρῶω, v. a., *keep, detain*, 14
[connected with ἐρύω].

*ἔρχεο = ἐρχου.

ἐρχεσθ' = ἐρχεσθαι.

ἐρχομαι, ἐλεύσομαι, ἦλθον, ἐλή-
λυθα, v. dep., *come*.

*ἐρχομένοιο = ἐρχομένου, 408.

ἐς = *eis*.

*ἔσαν = ἦσαν, 12, 126.

ἐσ-ελεύσομαι, fut. of εἰσ-έρχομαι.

ἐσ-ἦλθον, aor. of εἰσ-έρχομαι, 144.

ἐσθής, ἦτος, f., *raiment, dress*,
165 [connected with ἔννυμι,
ἔσθην, Lat. *vestis*].

ἐσθλός, ἡ, *ov*, adj., *good, ex-
cellent*, 95, 115 [connected
with εἰμι, ἐστί, εὖ (rt. *es*),
Curt., 375, 6].

*ἔσκε, iterative of εἰμι.

ἔσομ(αι), fut. of εἰμι, 397.

ἔσπερος, *ov*, m., *evening*, 422
[cf. *Vesper*; perhaps from
root *vas* = *cover*].

ἔσπετο, aor. of ἔπομαι, 125.

*ἔσσεται = ἔσται, 40, 204.

*ἔσσι, second pers. sing. of
εἰμι, 302.

ἔστηκε, ἔστησε, pf. and 1 aor. of
ἵστημι, 185, 127.

ἔστω, ἔστων, imper. of εἰμι, 370.

ἔσχατος, ἡ, *ov*, *furthest*, 23
[perhaps = ἔξατος from ἐκ].

ἐταῖρος, *ov*, m., *comrade, com-
panion*, 5 [σφε, cf. *suetus*,
ἔτης = *kinsman*].

*ἔταρος, *ov*, m., *comrade, com-
panion*, 6, 182, 237 [poet.
form of ἐταῖρος].

*ἐτάνυσσε(ν), aor. of τανύω,
138, see ἐπι-τανύω, παρα-
τανύω.

ἑτέρως, adv., *otherwise*, 234
[ἕτερος = *other*, cf. Lat.
alter, Eng. *either*].

ἔτεπε(ν), defect. aor., *came
upon, overtook*, 218 [ρέμω].

ἐτήτυμος, *ov*, adj., *true*, 174
[lengthened from ἔνυμος =
true].

ἔτι, adv., *still, even yet*, 197,
232, 404; μηδ' ἔτι, *and
no longer*, 289 [cf. Lat.
et, etiam].

ἑτοῖμος, η, ον, adj., *ready, prepared*, 149 [perhaps connected with *ἔνυμος*].

ἔτος, εος, n., *the year* (of 365 days), 16n [cf. Lat. *vetus*].

εὖ, adv., *well, for certain*, 174; *εὖ εἰπεῖν, speak well of*, 302 [neut. of *εὖς*].

εὐνή, ἥς, f., *bed, couch*, 427, 433 [connected with *εὐδω*].

ἐϋ-ξοος, ον, adj., *well-polished*, 128 [*ξέω* = *polish*].

Εὐ-πεΐθης, εος, m., *Eurpeithes* the father of Antinoüs, 383.

εὐ-πλόκαμος, ον, adj., *fair-haired, with beauteous hair*, 86 [*πλέκω*].

εὔρε, aor. of *εὐρίσκω*.

***εὐρέη** = *εὐρέε* from *εὐρύς*, 62.

εὐρίσκω, *εὐρήσω*, *εὔρον*, *εὔρηκα*, v.a., *find*, 106 [root 'ETP-, from which the tenses are formed].

Εὐρύ-κλεια, ης, f., *Eurykleia*, a servant bought by Laertes, who attended upon Telemachus, 429.

Εὐρύ-μαχος, ου, m., *Eurymachus*, one of Penelope's suitors, 399, 413.

εὐρύς, εἰα, ὅ, adj., *wide, broad*, an epithet of Troy, 62; heaven, 67; the sea, 197; renown, 344.

ἐϋ-σκοπος, ον, adj., *keen-sighted*, 38, always in Homer of Hermes except once of Artemis [*σκοπέω*].

εἴτε(ς), conj., *when*, 192 [*jore, δτε*].

εὐχετάομαι, v. dep., *declare, pretend*, 172.

εὐχομαι, v. dep., *claim, declare*, 180, 187, 406.

ἐφ' = *ἐπὶ*, 97.

ἐφαθ' = *ἐφατο*.

ἐφαντ' = *ἐφαντο*.

ἐφ-είη, aor. opt. of *ἐφίημι*, 254.

***ἐφ-εστάμεν** = *ἐφ-εστάναι*, pf. inf. of *ἐφίστημι*.

ἐφ-ίημι, -ήσω, -ήκα, -εἶκα, v.a., *lay upon*.

ἐφ-ίστημι, *ἐπι-στήσω*, *ἐπ-έστησα*, *ἐφ-έστηκα*, v.a., *place upon*; mid. and intransitive tenses, *stand upon*.

ἐφ-ορμάομαι, v. mid., *urge*, 275.

Εφύ'ρη, ης, f., *Ephyrē*, a town probably in Thesprotia, 259. Homer mentions 3 other towns of this name.

***ἐχε**, impf. of *ἐχω*, 104.

ἐχευαν, aor. of *χέω*, 146.

***ἐχησι** = *ἐχῃ*, 95, 204.

ἐχω, *ἐξω* (*σχήσω*), *έσχον*, *έσχηκα*, v.a., *have*, a word of wide usage, *suffer*, 34; *hold up, support*, 53; *αμφὶς ἐ.*, *keep apart*, 54; *hold, occupy*, 67, 198; *hold* (in the hand), 104, 256; *enjoy*, 95, 117; *confine*, 204; *ὑβρῶν ἐ.*, *be insolent*, 368.

ἐφκει, plup. of *ἐοικα*, *was like*, 411.

***έών**, *έουσα*, *έόν*, pres. part. of *εἰμι*, 202, 257.

Ζάκυνθος, ου, m. and f., *Zakynthus*, an island off the west coast of Peloponnese, now *Zante*, 246.

Ζεύς, voc. *Ζεῦ*, g. *Δίος* or *Ζηνός*, m., *Zeus*, 62, 63, 379.

Ζηνός, gen. of *Ζεύς*, 27.

ζῶς, ἡ, ὄν, adj., *living, alive*, 197 [perhaps akin to *vivo*].

ἡ, from *δ*, ἡ, τό, used as a personal pronoun, *she*, 125.

ἡ, from *δς*, ἡ, *δ*, 191.

ἡ, conj., *or*, 162; after comparatives, *than*, 165; ἡ... *ἡέ*, *whether...or*, 268.

ἡ, adv., *truly*, strengthened ἡ *δῆ*, 253; ἡ *τοι*, 155, 267.

ἡβάω, ἥσω, v.n., *come to man's estate*, 41.

ἡγαγον, redupl. aor. of *ἄγω*.

ἡγεῖσθ' = *ἡγεῖτο*.

ἡγέομαι, v. dep., *lead the way*, 125 [*ἄγω*].

ἡγήτωρ, ὀπος, m., *leader, chieftain*, 105 [*ἡγέομαι*].

ἡδέ, conj., *and*, 12, 13, etc.; answering to *ἡμέν*, 97. **ἡδ(ε)**, from *δδε*, *yon*, 185.

ἡδη, adv., *now*, 303.

ἡδύς, εἶα, ὅ, adj., *sweet* (epithet of sleep), 364 [root *σFaδ*, cf. *suavis*].

ἡέ, conj., *or*, 226, 238; ἡέ...ἡ, *whether...or*, 175, 408.

ἡεῖδε, impf. of *αἰδω*.

Ἡέλιος, ου, m., *Helios*, the sun-god, son of Hyperion and

Thea. The isle of Thrinacia (Sicily) was sacred to him, and there his daughters Phaethousa and Lampetië fed his oxen, which Odysseus' comrades slew, and suffered therefore [according to Curtius = *αὐ(σ)ελιος*, *δέλιος*. Cf. Latin *Aurelius*; the *Aurelii* claimed to be descended from the sun].

***ἦεν** = *ἦν*.

ἡλακάτη, ἡς, f., *distaff*, 357.

ἦλθον, aor. of *ἔρχομαι*, 16.

ἡμαθόεις, εσσα, εν, adj., *sandy*, 93 [*ἄμαθος* = *sand*].

ἡμαρ, ἄτος, n., *day*, 9 [cf. *ἡμέρα*].

ἡμείβε(ο), impf. of *ἀμείβομαι*, 44.

ἡμεῖς, pl. of *ἐγώ*, *we*, 37.

ἡμέν, correlative to *ἡδέ* (q.v.), 97.

ἡμαι, v. dep. (pf. with pres. signif.), *sit*, 108.

ἡμέτερος, ἡ, ον, adj., *our*, 45, 176, 258, 397.

***ἡμέων** = *ἡμῶν*, 33.

ἡμῖν, dat. pl. of *ἐγώ*, 10, 166.

ἦν, possessive pron., from *δς*, ἡ, ὄν, *his*, 5, 21.

ἦν, conj., *if*, 94, 282. See *ἐάν*.

ἦν, impf. of *εἰμι*, *was*, 177.

ἡπειρος, ου, f., *mainland, land* (as opposite to sea), 162 [= *ἀ(neg.)-πειρος*, sc. *γῆ*].

ἦρατ(ο), aor. of *ἄρνημαι*, 240.

ἤρῃσαντο, aor. of ἀράσμαι, 366.

ἦρχον, ἡρχόμεν, from ἄρχω, 28, 367.

ἦρως, *wos*, m., *hero*, 101, 189, 272 [cf. *vir*].

ἦς, ἦσι, gen. sing. and dat. pl., of *ὅς, ἡ, ὅν*, *his*, 41, 59, 322.

ἦσαν, third pl. of ἦν, 27.

ἦσθιον. See κατ-εσθίω, 9.

ἦστο, plpf. third sing. of ἦμαι, *was sitting*, 114.

ἦτοι. See ἦ.

ἦτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.

ἦυδα, impf. of αὐδάω, 213, etc.

ἦώθεν, adv., *at dawn*, Lat. *cras mane*, 372 [*ἥως*, *dawn*].

θάλαμος, *ou*, m., *room, chamber*, 436.

θάλασσα, *ης*, f., *sea*, 12, 50, 52.

θαλπωρή, *ης*, f., *comfort*, 167.

θάμα, adv., *often, again and again*, 143, 209.

θαμβέω, ἦσω, v.n., *am astonished, marvel*, 323, 360.

θαν-, aor. stem of θνήσκω, 59, 396.

θαρσαλέως, adv., *boldly, with good courage*, 382.

θάρσος, *eos*, n., *courage*, 321.

θαυμάζω, -άσω, v.a., *wonder at*, 382.

θάλω, v.a., *woo, soothe*, 57.

θελκτήριον, *ou*, n., *that which soothes, a delight*, 337.

*θείω = θῶ, aor. subj. of τίθημι, 89.

θείη, aor. opt. of τίθημι, 116.

θεῖος, *η, ου*, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.

θεά, *ās*, f., *goddess*, of the muse, 10; Kalypso, 13, 51; Athene, 44.

θεο-ειδής, *ές*, adj., *like unto a god*, 113.

θεο-προπῖη, *ης*, f., *divination*, 415 [θεοπρόπος].

θεο-πρόπος, *ou*, m., *a seer*, 416 [θεός, πρέπω].

θεός, *ου*, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; feminine, *a deity* (of Athene), 420 [perhaps conn. with root *thes* = *pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].

θεράπων, *οντος*, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).

θείσις, acc., -ιν, adj., *god-like, glorious*, 328 [θεός, εἰπεῖν].

*θέτο = ἔθετο, aor. mid. of τίθημι, 132.

*θηκα = ἔθηκα, 1 aor. act. of τίθημι, 153, 223, 321.

- θνητός**, ἡ (no neuter), adj., *mortal*, 219 [rt. ΘΑΝ. cf. *θανον*, *θανος*].
- θοός**, ἡ, ὅν, adj., *swift*, 260.
- Θόωσα**, ἡ, f., *Thōsa*, a nymph, d. of Phorkys, mother of Polyphemus, 71.
- θρήνυς**, νοσ, m., *foot-stool*, 131 [**θράω* = *set*, cf. *θρόνος*].
- θρόνος**, οὐ, m., a *stool*, high, often adorned with gold and silver, and perhaps covered with rugs, without a back, 130, 145.
- θυγάτηρ**, τρός, f., *daughter*, 10, 52, 55 [cf. Eng. *daughter*].
- θυμός**, οὐ, m., *heart, will, inclination*, 4, 29, 107, 200, 275, 294, 320, 323, 353, 361 [θύω, Indo.-Eur. root DHU = *move quickly*; conn. with Lat. *fumus*, Eng. *dust*, Peile 137, 204, 358].
- θύραι**, ὦν, f., *door, doors*, 107, 120, 255, 437 [Lat. *foris*].
- ιάλλω**, v.a., *send, stretch eagerly*, 149 [used as causal of ἀλλομαι = *leap*].
- ***ἰδοίαιτο** = *ἰδοντο*.
- ***ἰδον** = *εἶδον*.
- ***ἰδύια** = *εἰδυία, knowing*.
- ἱέμενος**, η, ον, *desirous* (participle of ἵεμαι (ἵημι) = *send*).
- ἱερός**, ἡ, ὅν, adj., *sacred*, 2, 61 [the orig. sense is *mighty, strong, fresh*, that of *sacred* secondary].
- ***Ἰθάκη**, ἡ, f., *Ithaka*, a small isle off the coast of Epirus, the home of Odysseus, rocky, and fruitful in corn and vines, 18, 57, 247, 386, 395, 401, 404.
- ***Ἰθάκην-δε**, adv., *to Ithaka*.
- ***ἰθύς**, εἰα, ὅ, adj., *straight, direct*, 119 [= *εὐθύς*].
- ἰκάνω**, v.n., *come*, 409 [cf. *ικ-νέομαι*].
- ***Ἰκάριος**, οὐ, m., *Ikaros*, a Lake-daemonian, father of Penelope, 329.
- ἰκέσθαι**, aor. inf. of *ικνέομαι*.
- ικνέομαι**, ἵξομαι, ἵκομην, v. dep., *come, arrive*, 21, 173 [rt. 'IK-].
- ***Ἴλος**, οὐ, m., *Ilus*, grandson of Jason and Medea, 259.
- ἱμῶς**, ἄντρος, m., *thong*, 442.
- ***ἵμεν** = *λέναι*, from *εἶμι*. 441.
- ἱμείρομαι**, v. dep., *long for* (with gen.), 41; *long* (with inf.), 59.
- ἱμερόεις**, εσσα, εν, adj., *lovely*, 421.
- ἵνα**, conj., *in order that, that*, 95, 135, 157.
- ἰός**, οὐ, m., *arrow*, 262.
- ἰούσα**, fem. of ἰών, *going*, 356.
- ἱρά**, ὦν, n., *sacrifices*, 66 [= *λερά*, from *λερόν*].
- ***ἵσαν**, impf. third pl. of *εἶμι*, *visited*, 176.
- ἰσό-θεος**, ον, adj., *god-like*, 324.
- ἴσα**, adv., *equally*, 432.

- ἵσταμαι, v. mid., *stand*, 129 ;
 pf., ἔστηκεν, *stands*, 185
 [root STA-, from which
 most of the tenses are
 formed ; cf. Lat. *sto*].
- ἱστός, οὔ, m., *the web* (of the
 loom), 357 [root STA =
stand].
- ἴτω, imp. third sing. of εἶμι,
 276.
- ἰών, ἰούσα, ἰόν, part. of εἶμι.
- Κ' = κε.
- καθ' = κατὰ.
- καθ-έξομαι, v. dep., *sit down*.
 372.
- καθ-εζόμεθα = καθ-εζόμεθα.
- καθ-ίκετο, aor. of
- καθ-ικνέομαι, f., -ίξομαι, aor.,
 -ἰκόμην, v. dep., *come upon*,
 342.
- καί, conj., *and*, 19, etc. ; adv.,
even, also, 10, 58, etc.
- *κακ-κείων, οὔσα, ον, part. of
 κατα-κείω.
- κακός, ἡ, ὄν, adj., *bad, evil*, 166,
 392, 411 ; superl., *κάκιστος*,
 ἡ, ον, *worst* ; subst. plural,
 κακά, ὦν, n., *evils*, 33,
 234.
- καλέω, -έσω, ἐκάλεσα, v. a., *call*,
summon, 90, 272, 416 [cf.
 Lat. *clamo*, Eng. *call*].
- *κάλ-λιπον = κατ-έλιπον, 243.
- καλός, ἡ, ὄν, adj., *beautiful*, 96,
 137, 208 ; *pleasant*, 370 ;
 neut. used as adv., 155.
- καλύπτω, ψω, v. a., *cover*, 443
 [cf. oc-cul-tus].
- Καλυψέ, οὔς, f., *Kalypso*, a god-
 dess on whose isle of Ogygia
 Odysseus had been *cast*
 and who detained him long
 against his will, 14.
- κάματος, ον, m., *weariness*, 192
 [κάμνω].
- κάνεον, ον, n., *basket*, 147 [*cani-*
strum].
- καπνός, οὔ, m., *smoke*, 58 [cf.
vapour].
- *κάρη κομόωντες, adj., *long-*
haired, always in Homer
 an epithet of the Achaeans,
 who only cut their hair in
 token of grief, mourning, or
 by reason of a vow to a
 river god, whereas slaves
 and Asiatics were shorn,
 90.
- κάρηνον, ον, n., *height*, 102
 [κάρη = *head*, cf. Lat. *cere-*
brum].
- κατά, prep. with ACC., *along*,
through, 116, 148, 228, 247,
 375 ; met., *in*, 4, 29, 294 ;
 with GEN., *down from*,
 102.
- κατα-βαίνω, -βήσομαι, -έβην,
 v. n., *go down*, 330.
- κατα-κείω, v. desid., *wish to*
lie down, 424.
- κατα-κτείνω, v. a., *kill right out*,
 75.
- κατα-λαμβάνω, -λήψομαι, -ελαβον,
 v. a., *seize* (tmesis), 192.

- κατα-λέγω, v.a., *recount, tell*, 169, 206.
- κατα-λείπω, v.a., *leave, bequeath*, 242.
- *κατ-εβησόμεν, aor. of καταβαίνω, 330.
- κατ-ελεύσομαι, fut. of κατ-έρχομαι, 303.
- κατ-ερύκω (ῡ), v.a., *hold back, restrain*, 55, 197, 315.
- κατ-έρχομαι, -ελεύσομαι, v. dep., *go down, put in (to shore)*, 182.
- κατ-εσθίω, v.a., *eat up, devour*, 8, 9 (timesis).
- κατ-ήλυθον = κατ-ήλθον, aor of κατ-έρχομαι, 182.
- κε, κεν = *an*, 86, 158, 205. (Goodwin, § 207 sqq.) [Pronom. root κα-].
- κεδνός, ἡ, *bn*, adj., *trusty, good*, 432; *κεδνὰ ἰδύια*, *true of heart, loyal*, 428.
- κεῖ-θεν, adv., *thence*, 285.
- κεῖμαι, v. dep., *lie*, 267; esp., *lie (low in death)*, 46, 162 [cf. Lat., *quies, civis*, Curt., p. 145].
- καίμεν(α), from κεῖμαι.
- καμῆλιον, ου, n., *keepsake*, 312 [κεῖμαι].
- καῖνος, η, ο, pron., *that, he*, at 46 of Aegisthus, but in every other passage (163, 177, 199, 209, 212) of Odysseus.
- καίρω, v.a., *ravage*, 378 [cf. Lat. *curtus, culter*].
- καίσει, adv., *thither*, 260 [cf. *κεί-ρος, κεί-θεν* : -σε = *to*].
- κέλευθος, ου, f., *way, journey*, 195 [cf. *ἀκόλουθος*, Lat. *callis*].
- κελεύω, σω, v.a., *order*, 357 [cf. *κέλομαι, καλέω*].
- κεφαλῇ, ἡς, f., *head*, 157, 208; met. 343 [root *καπ-* cf. *caput, capillus*, English *head*].
- κε-χόλωται, pf. pass. of χολέω.
- κε-χρημένος, η, ου, pf. of χράσμαι, *yearning, longing*, 13.
- κῆδος, εος, n., *trouble*, 244 [root ΚΑΔ, cf. Sanskrit *khād* = *contristare*].
- κῆρ, κηρός, n., *heart*, 310, 341 [= *κέαρ*, Lat. *cor*].
- κήρυξ, ὕκος, m., *herald, henchman*, 109, 143.
- *κιθάρις, ιος, f., *lute, guitar*, 152, 159 (Homer never writes *κιθαρά*. It was of triangular shape identical with the *φόρμυξ*, and like the *λύρα*).
- κίω, v.n., *go*, 311, 372 [cf. *κινέω*, Lat. *cicō*].
- κίων, ονος, f., *pillar*, 53, 127.
- κλαίω, v.a., *lament for*, 363.
- *κλέω, v.a., *make famous*, 338 [κλέος].
- κλέος, εος, n., *glory, repute*, 95, 283, 298.
- *κληῖς, ἴδος, f., *bolt*, on the inside of the door; see note on 442 [cf. Lat. *clavis, claudō*].

κλιθῆναι, 1 aor. pass. of κλίνω.

κλίμαξ, ἄκος, f., ladder, 330 [κλίνομαι = lean, cf. *clivus*].

κλινομαι, to lie, 366.

κλισμός, οὐ, m., chair, low and easy, 132, 145 [κλίνομαι].

κλυτός, ἡ, ὄν, adj., glorious, famous, 300 [κλύω = hear, Lat. *inclutus*].

κοῖλος, η, ὄν, adj., hollow, 211.

κοιρανέω, v.n., hold away, 247 [cf. *kûros*, *κάρα*, *τύραννος*].

κομίζω, v.a., pay heed to, 356.

κορώνη, ἡς, f., door-ring, 441 [Lat. *corona*, *cornu*, *corvus*].

*κοτέσσεται = κοτέσθαι, 101.

κοτόμαι, v. mid., am angry, 101 [κότος = wrath, cf. *χόλος*].

*κούρη, ἡς, f., girl, daughter, 329 [= κόρη, i.e., κορφή].

*κούρος, ου, m., boy, page, 148 [= κόρος, i.e., κορφο].

*κραδίη, ἡς, f., heart, 353 [cf. *κραδάω* = vibrate, beat].

κραναός, ἡ, ὄν, adj. (epithet of Ithaka), rocky, 247 [cf. Keltic *cairn*].

κράτος, εος, n., might, power, 70, 359 [cf. Eng. *hard*].

κρέας, ἄτος, m., meat (κρέα, acc. plural), 112; (g. plural *κρειῶν*), 141.

*κρειῶν. See *κρέας*.

*κρέων, οντος, m., ruler, lord, 45, 81.

κρήδεμνον, ου, n., veil, with lap-pets passing over the head so that it might be drawn over the face, 334 [κράς, δέω].

*κρητήρ, ἦρος, m., mixing bowl, in which $\frac{2}{3}$ of wine were mixed with $\frac{1}{3}$ of water, 110, 148 [root *κρα* = mix, cf. *κεράννυμι*].

Κρονίδης, ου, m., son of Kronos (i.e., Zeus), 45, 81.

Κρονίων (ῖ), ὠνος, m., son of Kronos (i.e., Zeus), 386 [-ῖων = son of, Goodwin, § 129, 9].

*κτεάτεσσιν, d. pl., possessions, 218, 430 (from *κτέαρ, connected with *κτάομαι*).

κτείνω, κτενῶ, ἔκτεινα (ἐκτάνον), v.a., kill, slay, 36, 39, 296, 299 [root *KTA*, *KTEN*-, cf. *καλνῶ*].

κτέρεα, ὦν, n., funeral honours, 291 [connected with *κτάομαι* = *gei*].

*κτερέζω, f., ξω, v.a., pay funeral honours, 291 [κτέρεα].

κτήματα, των, (sing. κτήμα), n., property, possessions, 117, 375, 402.

Κύκλωψ, ὤπος, m., Cyclops, one of a gigantic race of one-eyed giants who dwelt in Sicily. Polyphemus their chief was the son of Poseidon who bitterly resented his blinding at the hands of Odysseus, 68, 71.

κυλίνδω, v.a., *roll*, 162 [same root as εἰλέω, *volvo*].

κύμα, ἄτος, n., *wave*, 162 [lit. anything *swollen*, κύω].

κύπελλον, ου, n., *wine-cup, cup*, 142.

*λάβησι. See κατα-λαμβάνω.

Λαέρτης, ου, m., *Laertes*, king of Ithaka and father of Odysseus: he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of λανθάνω.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, v.a., *take, seize, gain*, 298.

λανθάνω, λήσω, ἐλάθον, ἐλέηθα, v.a., *be forgetful, withgen.*, 65, 308 [root λαθ- by nasalisation, as *findo* from root *fid-*].

λέβης, ητος, m., *basin*, 137 [λείβω, *pour*].

λέκτρον, ου, n., *bed*, 437 [λέγω = *lay to sleep*].

λευκός, ή, όν, adj., *white, i.e., bleached*, 161 [cf. λεύσσω, *luce*, *luceo*; Peile, 157].

λέχος, εος, n., *couch, bed* (only in d. plural, λεχέεσσι, 360; λέχεσσι, 440) [λέγω, *lay to sleep*].

λήθω, collat. form of λανθάνω [λαθ. See λανθάνω].

ληΐζομαι, aor. *ληίσσατο, v. dep., *carry off (as prey)*, 398 [λεία = *prey*].

*λήν (= λαν) (ι), adv., *willingly, και λ., full truly*, 46 [connected with λιλαιομαι].

λilαιομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious, lust*].

λίμην, ένος, m., *harbour*, 186 [connected with λείβω].

λιπαρός, ή, όν, adj., *shining, beauteous*, 334.

λίτα (from λis?), acc. sing. m., *smooth linen*, as a covering for chairs, etc., 130. (Others, not so well, assume a nom. neut. λι= λισόν, thus making λίτα acc. plural.)

λόγος, ου, m., *word*, 56 [λέγω].

*λοισσάμενος, aor. of λούομαι.

λούομαι, v. mid., *wash oneself*, 310 [root ΛΟ, cf. *lavo, luo*].

λυγρός, ή, όν, adj., *sad, dismal*, 327, 341 [cf. *lugeo, luctus*].

λω-ίτερος, η, όν, compar. adj., *preferable*, 376 [root ΛΑΦ, cf. λάω = *long for*, λiαν, λιλαιομαι, and perhaps λαμβάνω].

μάκαρ, ἄτος, adj., *blessed* (of the gods), 82; *happy, prosperous*, 217 [connected with μακρός, q.v.].

μακρός, ή, όν, adj., *tall*, 54, 127 [connected with μέγας, Lat. *magnus, macte*].

μάλα, adv., *very, quite*, 1, 179, 278, 301, 312 (comp. μάλλον, superlative μάλιστα, q.v.).

- μαλακός**, ἡ, ὅν, *adj.*, *soft*, 437; *met.* 56.
- μόλιστα**, *adv.*, *chiefly*, 383, 342 (*superl.* of *μόλα*).
- μᾶλλον**, *adv.*, *more, rather*, 89, 351 (*comp.* of *μόλα*).
- μαντεύομαι**, *v. dep.*, *prophecy*, 200 [*μάντις*].
- μάντις**, *ιος*, *m.*, *prophet*, 202 [*cf.* *μαίνομαι*; *root* MAN = *think* (*excitedly*)].
- μέγαρον**, *ον*, *n.*, *hall*, 270, 276; usually plural, *halls*, 27, 269, 365.
- μέγας**, *μεγάλη*, *μέγα*, *adj.*, *great* (of Athene's spear) 100; *tall, well-grown*, 301; *neut.* used as *adv.*, *greatly*, 276; *superl.*, *μέγιστος*, ἡ, *ον*, *greatest*, 70 [see *μακρός*].
- μέδων**, *οντος*, *m.*, *ruler*, 72 [*cf.* *Lat. moderor*].
- μεθ-έπω**, *v.n.*, *visit*, 175 [*cf.* *έπω*, *Lat. sequor*].
- μέθ-ημαι**, *v. dep.*, *sit among* (with *dat.*), 118.
- μεθ-ίημι**, *-ήσω*, *v.a.*, *let go*, 77.
- μέλας**, *αινα*, *αν*, *adj.*, *black, dark* [*cf.* *Lat. málus, malignus, malitia*].
- μέλω**, *v.n.*, *am a care*, 151, 159, 358; *impers.*, 305.
- μέλλω**, *v.n.*, *am about to, am likely to*, 232 [*root* MEΛ-γo].
- *μεμήλει**, *pluperf.* of *μέλω* [*such* lengthening of *ε* (*cf.* *τίθημι*, *root θε*) is rare in Greek, but common in Latin, *e.g.*, *sēdeo, sēdes; sēdeo, sēdi; ēdo, ēdi, etc.*].
- μέ-μνημαι**, *perf.* of *μνῆσθαι*.
- μέν**, *conj.*, *indeed*, 11, etc., generally followed by *δέ*.
- μενεαίνω**, *v.n.*, *am wroth*, 20 [*μένος*].
- Μενέλαος**, *ου*, *m.*, *Menelāus*, King of Sparta, husband of Helen, whose rape by Paris caused the Trojan War, in which his brother Agamemnon was generalissimo of the Grecian forces, 285.
- μένος**, *εος*, *n.*, *might*, 89, 321.
- Μέντης**, *ου*, *m.*, *Mentes*, leader of the Taphians, guest-friend of Odysseus, in guise of whom Athene visited Ithaka, 105, 180.
- μένω**, *v.n.*, *wait*, 304, 422 [*root* MAN = *think* (so much as to stand still)].
- Μερμερίδης**, *ου*, *m.*, *son of Mermerus*, Ilius, 259 [-*ίδης* = *son of*, Goodwin, § 129].
- μεμνηρίζω**, *v.a.*, *ponder*, 427 [MEP, MAP, *cf.* *μέρος, μέριμνα, memoria, mora*, Curt., p. 330; Peile, pp. 180, 181].
- μέσος**, ἡ, *ον*, *adj.*, *middle, central*, 344 [= *μεδιος*, *Lat. medius*; Curtius, 469].

μετά, prep. with ACC., *after*, to *fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with μέσος].

μετ-αλλάω, v.a., *ask*, 231 [lit., *search after other things* (μετὰ ἄλλα)].

μετ-αυδάω, v.n., *speak among*, *address*, 31.

μετ-εκιάθον (impf. of μετα-κιάθω), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ηύδα, impf. of μετ-αύδαω, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. *μν* and *νν*].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μήλον, ov, n., *sheep*, especially a *small sheep*; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)].

μή-τε, conj., *and not, nor*; μήτε ...μήτε, *neither...nor*.

μή-τηρ, τρός, f., *mother*, 215, 248 (μητέρ', acc. s.) [root ΜΑ = *make*; Curtius, 472].

μητιάω, v.a., *contrive*, 234 [μή-τις, root ΜΑ-, cf. μαθεῖν, μηνύω; see Curtius, 429; Peile, pp. 144, 5].

μιγάς, εἶσα, ἐν, 2 aor. pass. of

μίγνυμι, μίξω, v.a., *mix*; middle, aor., ἐμικτο, pass., ἐμίγην (ι), *have intercourse*

with, 73, 433 [cf. μίσγω, Lat. *misceo*].

μι-μνή-σκομαι, aor., ἐμνησάμην, pf., μέμνημαι, v. dep., *remember, call to mind* (with gen.), 29, 343 [root ΜΑΝ, cf. μνήμη, μνάομαι].

μιν, pron., *him*, 71, 95, 135, 192, etc.; *her*, 97 [see μή].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

*μνάσθαι = μνάεσθαι, μνάσθαι.

μνάομαι, v. dep., *woo*, 39, 248 [root ΜΑΝ-, connected with μνήμη].

μνηστήρ, ἦρος, m., *wooer, suitor*, 91, etc. [μνάομαι].

μνηστός, ἡ, ἐν, adj., *wooed and won, wedded*, 36 [μνάομαι].

μολπή, ἡς, f., *music*, 152; of *dance alone*, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); *song and dance* (Od. 6, 101).

μόρος, ov, m., *fate*, 34, 35, 166 [root μορ-, μορ-, connected with μέρος = *portion*, Lat. *mors*].

Μοῦσα, ἡς, f., *the Muse*, often plural, *the (nine) Muses*, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root ΜΑΝ = *think*; μοῦσα = *the teacher*].

μυθέομαι, -ήσομαι, v. dep., *tell, relate*, 124.

***μυθήσῃαι**, f. 2nd sing. of **μυθεομαι**.

μῦθος, ου, m., *word, speech*, 273, 358, 361; plural, 28, 367.

Ναιετάω, v.n., *lie, exist* (of Ithaka), 404.

ναίω, v.a., *inhabit*; **δῶματα** v. = *dwell*, 51.

ναῦς, **νῆα**, **νήος**, **νήϊ**, plural, **νῆες**, **νῆας**, **νεῶν**, **νῆεσσι**, f., *ship*, 61, etc. [root **νέω**, **νεύσομαι**, cf. Lat. *navis*, *navita*, Curtius, 430].

ναύτης, ου, f., *sailor*, 171 [**ναῦς**].

νεμεσάομαι, -ήσομαι, v. dep., *be angry*, 119, 158, 171, 228 [desiderative of **νέμω** = *long for justice*, Curtius, 431].

νεμεσίζομαι, v. dep., *dread*, 263.

νέμεσις, ιος, f., *cause for blame*, 350 [lit., *longing for justice*, Curt., 431].

***νεμεσθήθῃ** = **ἐνεμεσθήθῃ**, 119.

***νεμεσθήσαιο** = **νεμεσθήσαιτο**, 228.

νέομαι, v. dep., *return*, 17, 87, 205 [Curtius, 432].

νέον, adv., *for the first time*, 175.

νέος, η, ου, adj., *young*, 395 [**νέφος**, original form, *navas*, cf. Lat. *novus*].

Νέστωρ, οπος, m., *Nestor*, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos, 284.

***νεφέλη-γερέτα**, (epic for -ης, g. ου), *cloud gatherer*, 63 [**νεφέλη**, *delay*].

νη-, negative prefix in, e.g., **νημερτής**, **νήπιος**, **νήπουρος**.

νη' = **νῆα**, from **ναῦς**, 280.

Νήϊον, ου, n., *Néion*, a ridge of Nériton in Ithaka, 186.

νη-μερτής, ἐς, adj., *unerring*, 86 [**νη**, *ἀμαρτάνω*].

***νηός**, g. of **ναῦς**, 176, 260.

νηπίη, d. **νηπιέη**, f., *childish tricks*, in pl., 297 (**νηπίδας**).

νήπιος, η, ου, adj., *infant*, hence subst., *fool*, 8 [**νη-**, root **ἐπ-** = *speak*].

§ **νή-ποινος**, ου, adj., *unavenged*, 380; neut. = adv., *without vengeance exacted*, 160, 377 [**νη-**, *ποίνη*].

νήσος, ου, f., *island*, 50, etc. [prob. cf. **νέω** = *floating*].

νήυς = **ναῦς**, 185. **νηυσί**, d. pl. of **ναῦς**, 61, 211.

νίζω, v.a., *wash*, 112; mid. aor. **νίψασθαι**, *wash oneself*, 138.

νόεω, aor., **ἐνόησα**, v.a., *notice*, 58, 322 [**νόος**].

νόος, ου, m., *character*, 3; *intelligence*, 66; *inclination*, 347 [cf. **γινῶναι**, *nosco*].

νοστήω, v.n., *return*, 36, 83, 163, 290 [cf. **νέομαι**, *return*].

νόστιμος, ου, adj., v. **ἡμαρ**, *the day of return*, 9, 168, 354 [**νόστος**].

νόστος, ου, m., *return*, 5, 13 [cf. **νέομαι** = *return*].

νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νυ, enclitic particle, never of time, *now, assuredly*; *οὐδὲν νυ*, *only see now*, 32; *ἀλλὰ νυ*, *but assuredly*, 195, 217.

νύμφη, ης, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thodasa, 71 [cf. *nubo* = *veil*].

νύν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc, etiamnum*].

*ν-ώνυμος, ον, adj., *inglorious*, 222 [ep. form of *νώνυμος*, from νη-, *δνομα*; for the ν, cf. *εὐώνυμος*].

Ξανθός, ἡ, όν, adj., *golden-haired*, 285.

ξείνος, ου, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [= *ξένος*].

ξεστός, ἡ, όν, adj., *polished*, 138 [root ξυ, cf. *ξέω*, *polish*].

ξύν, prep. with DAT., *with*, 182 [= original *skam*, Lat. *com* (*cum*)].

ξυν-ει, imperat. of

ξυν-ιημι, v. a., *hear, take note*, 272.

δ, ἡ, τό, pronoun, *he, she, it*, 4, 9, etc. Often the attribution comes near to later usage, ἡ μὲν ... γλαυκῶπις Ἀθήνη, 319; here γλ. Ἀθ.

are in apposition to ἡ. It is also used as a relative, e.g., 97, 300.

δ, conj., *in that*, 382; (like Lat. *quod*, neut. of *δς, ἡ, δ*).

δβριμο-πάτρη, ης, f., *daughter of the mighty*, 101 [δβριμος = *mighty*, cf. βριθω].

δ-γε = *ille quidem*, 4, 26, 31, etc.

δ-δάξ, adv., *with the teeth*, 381 [cf. δάκνω = *bite*, the -ο as in Ὀλυμπος from λάμπω, Curt., 725; Peile, 430].

δδε, ἡδε, τόδε, pron., *this*, 169, 409; *yonder*, 185; *ἡμεῖς οἶδε*, *we that are here*, 76.

δδός, οὔ, f., *way*, 309 [cf. δδός, οὔδας, *εἶδαφος*, Lat. *solum*].

δ-δούς, όντος, m., *tooth*, 64 [the δ- is no part of the root, cf. Lat. *dens*].

δδύνη (ῥ), ης, f., *lamentation*, 242 [cf. *δύη*, *δδύρομαι*].

δδύρομαι, v. mid., *sorrow, lament*, 55, 243.

Ὀδυσσεύς, Ὀδυσσεύς, -ῆα, ἦος, ἦι, m., *Odysseus* (Lat. *Ulixes*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

δδύσσομαι, v. dep., *am wroth*, 62.

δθι, conj., *where*, 50.

οἱ, from δ, ἡ, τό, or δς, ἡ, δ.

οἱ, pron. dat., *to him*, 17, 37, 62, 89, etc.; οἱ υἱόν = *his son*, 88.

- οἶγω**, aor., ὤξα, v.a., *open*, 436.
οἶδα, οἶδας, οἶδε (perf. with pres. meaning), v.a., *know, am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also εἶδον, *video*].
οἶδε. See δε, 76. οἶδε(v). See οἶδα, 53.
οἶκοι, adv., *at home* [locative of οἶκος; with termination cf. dom-i].
οἶκόν-δε, adv., *home, to home*, 17, 317; *to her apartments*, 360.
οἶκος, ου, m., *house*, 232, etc.
οἶνό-πεδος, ου, adj., *wine-producing*, 193.
οἶνος, ου, m., *wine*, 110 [cf. Lat. *vin-um*].
οἶνο-χυσέω, v.n., *pour out wine*, 143.
οἶν-οψ, οπος, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].
οἶο, gen. of οἷς, ἡ, δν, 330.
οἶομαι, v. dep., *think*, 173.
οἶον. See οἶος.
οἶος, η, ου, adj., *alone*, 13, 79, 331; adv., οἶον, *only*, 244 [akin to unus].
οἶος, η, ου, adj., *such as*, 357; *how much*, 298; neut., οἶον; adv., *how!* 32, 410; answering to τοῖος, 257; to τοῖόςδε, 371.
οἶος g. of οἷς, *a sheep*, 443 [with οἷς, cf. Lat. *ovis*].
οἶτος, ου, *fate, doom* (always in a bad sense), 350 [connected with εἶμι by Curt., 615; by others with οἶω, f. of φέρω, cf. *fors*; or with οἶ = *alas*].
οἶχομαι, v. dep., *am gone*, 242, 410.
οἶω, v.a., *think*, 201.
οἶφ, from οἶος.
οἰωνός, οῦ, m., *bird*, especially *bird of prey*, or *of omen*, 202.
ὀλεθρος, ου, m., *destruction*, 11, 37, 46.
ὀλέσθαι, aor. mid. of ὀλλυμι.
ὀλλῦμαι, aor., ὠλόμην, v. mid., *perish*, 7, 355, 380.
***ὀλοντο** = ὠλοντο, 7, 355.
ὀλοό-φρων, φρονος, adj., *of baleful mind*, 52.
***Ὀλύμπιος**, ου, adj., *of Olympus, Olympian*, 27; as subst., *the Olympian*, i.e., *Zeus* (Olympus, a mountain in Thessaly on which Homer's gods dwelt).
§ δμᾶδέω, aor. δμάθησα, v.n., *make a din*, 365 [δμᾶδος = din made by many people together, cf. δμοῦ].
δμβρος, ου, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].
δμιλέω, v.n., *associate, come across*, 265 [δμιλος].
-δμιλήσειε, aor. opt. of δμιλέω.
δμιλος, ου, m., *throng*, 225 [δμοῦ, ἔλη = *crowd*].

- ὄμμα**, ἄτος, n., *eye*, usually plural, 208 [= **ὄμμα**, cf. **ὄψομαι**].
ὀμφαλός, οὐ, m., *navel, centre*, 50 [cf. Lat. *umbo*].
ὄν, *whom*, 69, 218, etc. **ὄν**, *his*, 4, 78, etc.
ὄν-δε, *to his*, 82. See -δε.
ὀνείαθ' = *ὀνείατα*.
ὄνειαρ, ἄτος, n., *food*, in pl., 149 [cf. *ὀνίημι*].
ὀξύς, εἶα, ὅ, adj., *sharp*, 99 [akin to *ὥκός* = *swift*].
***ὄου** = *οὐ*, *whose*, 70 (see note).
***ὄππῃ**, adv., *in such way as*, 347.
***ὀπίσσω**, adv., *in future days, hereafter*, 222, 240 [= *ὀπίω* (ἴ), cf. *ἔπω*, *ἔπομαι*].
***ὀπρόθεν**, adv., *whence*, 405 [= *ὀπρόθεν*].
ὀπποιός, ἡ, ον, adj., *of what kind*, 171 [= *ὀποιός*].
ὀππότε, conj., *whenever*, 41 [= *ὀπότε*].
***ὀππως**, conj., *that*, 270 [= *ὀπως*].
ὀπως, conj., *that, in order that*, (with subj.), 57; *how that*, 77; *how*, 349 [πῶς].
ὀράω, ὄψομαι, εἶδον, ἑώρακα, v. a., see, 3, 113, 212, (mid.) 163.
***Ὀρέστης**, ου, m., *Orestes*, son of Agamemnon, whose murder he avenged by slaying his mother Klytaemnestra and Aegisthus, 30, 40, 298.
- ὄρνις**, ἴθος, f., *bird*, 320 [root, ὄρ-, cf. *ὄρνυμαι*, *orior*].
ὄρ-νύμαι, v. dep., *is disposed*, 347 [root, ὄρ = *be uplifted*, cf. Lat. *orior*].
ὄρυμαγδός, οὐ, m., *din*, 133 [*ὄρϋομαι*].
ὄρχη-στὺς, ὅς, f., *dancing*, 152, 421 [*ὄρχος* = *row* (of dancers)].
ὄς, ἡ, ὄν, adj., *his*, 4, 19, 70, 78, 82 [Lat. *suus*, root *sva*].
ὄς, ἡ, ὄ, rel., *who, which*, 1, 49, 66, 108, etc. [root *ya*].
ὄσοι (**ὄσσοι*), αἱ, a, rel. pron., *as many as*, 11, 245, 247, 278.
***ὄσσα** = *ὄσα*, 278.
ὄσσα, ἡς, f., *rumour*, 282 [root *vak* - *speak*].
ὄσσομαι, v. mid., *dream of*, 115 [root *ok*-, cf. *oculus*, *ὄσσε* (= *ὀκίε*)].
ὄστέον, ου, n., *bone*, 161 [Lat. *os*].
ὄσ-τις, ἡ-τις, ὄ-τι, rel., *whoever*.
ὄτε, conj., *when*, 16, 126.
ὄτις = *ὄστις*, 47.
ὄτρηρός, ἡ, ὄν, adj., *active, busy*, 109 [*ὄτρῶνω*].
ὄτρῶνω, v. a., *speed*, 85.
***ὄττεο** = *ὄτρου*, g. of *ὄστις*, 124.
***ὄττι** = *ὄ τι*, *whatever*, 158, 316.
οὐ, οὐκ, οὐχ, adv., *not*, 60, etc.
οὐ, of *whom*, 161

- οὐδέ, adv., *not even*, 6, 18; conj., *nor, but not, and not*, 59, 166, 411.
- *οὐδός, οὐ, m., *threshold*, 104 [= Attic ὀδός].
- οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.
- οὐκ = οὐ, 215; οὐκί = οὐ, 268.
- *Οὐλυμπος, οὐ, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].
- οὖν, adv., *then, so*.
- οὐ-ποτε, adv., *never*.
- οὐρανός, οὐ, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54; (2) as the dwelling of the gods, 68 [root VAR = *cover*; Curtius, 509].
- οὐ-τε, adv., *neither*; οὐ-τε...οὐ-τε, *neither, nor*, 202, 212.
- οὐ-τι, *not a whit* (tmesis), 202.
- οὐ-τοι, adv., *by no means*.
- οὗτος, αὕτη, τοῦτο, pron., *this*, 220, 406; plural, *these*, 159; *the following*, 82, 174 [pron. root ΤΑ-, cf. τό, Lat. *is-te*].
- ὀφείλω (ὀφελω), aor., ὀφελον, v.a., *owe*; ὡς ὀφελον ἔμμεναι, *utinam essem*, 217.
- ὀφθαλμός, οὐ, m., *eye*, 69 (the Cyclops had but one) [root ὀκ-, ὀπ-, cf. *oculus*].
- ὅφρα, conj., *in order that*, 85, 88, 174, 261; *while*, 233; *until*, 363.
- ὀχέω, v.a., *keep up*, 297 [frequentative of ἔχω].
- ὀψί-γονος (ῆ), ων, n., *descendants*, 302 [lit. *late born*].
- Παθ-, aor. of πάσχω, 4 [cf. πᾶθος, Lat. *patior, passus*].
- παῖς, δός, m.f., *child, son*, 207, 399.
- πάλαιός, ἡ, ὄν, adj., *old*, 395 [πάλαι].
- παλάμη, ης, f., *hand*, 104 [Lat. *palma*].
- πάλιν, adv., *again, back again*, 360.
- παλιν-τίτος, ον, adj., *retributive*; π. έργα, *deeds of vengeance*, 379.
- Παλλάς, ἄδος (ἄ), f., *Pallas*, always in the combination Pallas Athene, 125, 327 [according to the ancients from πάλλω = *brandish*, but better explained as *the Virgin*].
- Παν-αχαιοί, ων, m., *the assembled Achaeans*, 239.
- παν-ύχιος (ῦ), ον, adj., *all through the night*, 443.
- παντοίος, η, ον, adj., *of all kinds*, 142 [πᾶς].
- παρά, παρ', prep. with ACC., *to*, 285; *beside*, 333; with GEN., *from*, 259; with DAT., *beside*, 61, 430; *in*.

- ter*, 154; *apud*, 123 [cf. *per*, *prae*, *praeter*; Curt., 346].
- παρά = παρά, adv., *beside*, 366.
- παρα-τανύω, v. a., *stretch beside* (tmesis), 138.
- παρα-τίθημι, pres. third sing. παρ-τιθεῖ, impf. παρ-τίθει, aor. παρ-έθηκε(ν), aor. mid. παρ-θέτο, v. a., *place beside*, 132, 139, 141, 142, 192.
- παρεῖαί, ὦν, f., *cheeks*, 334 [connected with παρά, lit. *sides of the face*].
- πάρ-ειμι, v. n., *am ready*.
- παρ-εγήνιον, impf., *heaped up beside*, 147.
- παρ-έστη, intr. aor. of παρ-ίστημι.
- *παρ-έων, οὔσα, ὄν, pres. part. of πάρ-ειμι, τὰ παρόντα, *things at hand*, 140.
- πάρ-ημαι (perfect with present meaning), v. dep., *sit beside*, 26, 339.
- παρ-ίσταμαι, aor. -έστην, v. n., *stand beside*, 335.
- πάρουθεν (ἄ), adv., *before, heretofore*, 324 [πάρος].
- πάρος, conj., *before that*, (with inf.), 21 [link between παρά, πρό, πρὸς].
- *παρ-τιθεῖ, παρ-τίθει. See παρα-τίθημι.
- πάς, πᾶσα, πᾶν, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.
- πάσσᾱλος, ον, m., *peg* [root PAG; cf. πήγνυμι].
- *πασσάμενος, η, ον, aor. part. of πατόμαι, 124.
- πάσχω, πείσομαι, ἔπαθον, πέπονθα, v. n. and a., *suffer* [see παθ-].
- πατόμαι, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].
- πατήρ, ρός, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].
- πατρίς, ὕδος, adj., *of one's fathers*, π. αἰα, *fatherland*, 75, 203; π. ἀρουρα, *native soil*, 407.
- πατρο-φονεύς, ἦος, m., *slayer of a father*, i. e., Aegisthus who slew Orestes' father, 299.
- πατρώιος, ον, adj., *ancestral, of one's father*, 175, 187, 337.
- πέδιλα, ὦν, n., *sandals*, 96; the gods' sandals were of gold [πέδη, cf. ποῦς].
- πεζός, ον, adj., *on foot*, 173 [cf. ποῦς].
- πειθω, -σω, v. a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root ΠΙΘ-, cf. πίστις, Lat. *fido*, *fides*].
- Πεισηνορ-ίδης, αο, m., *son of Peisēnōr*, 430.
- πιδομαι, v. dep., *am, become*, 393; aor., ἔπλετο, 225.
- πέμπω, v. a., *send*, 38, 93, etc.

- πένθος**, εος, *n.*, *grief*, 342 [= *πάθος*, so *βένθος*, *βάθος*; cf. *πέ-πονθα*].
- πέ-πνυμένος**, η, *ον*, perf. part. of *πνέω*, *discreet*, 213 [cf. *πνεῦμα* = *wind*, Lat. *pulmo* = *lung*].
- περ**, enclitic particle used to strengthen other words after which it stands, e.g., *λέμενός περ*, *though longing*, 6; *ἐνθα περ*, *just where*, 128, etc.
- πέρθω**, σω, *v.a.*, *sack*, 2.
- περί**, prep. (with acc., dat., and) *GEN.*, *concerning*, 135, 405; of comparison, *above, more than*, 235 [Curtius, 359].
- περι-δίδωμι**, *v.a.*, *give generously*, 66.
- περί-ειμι**, *v.a.*, *excel*, 66.
- περι-καλλής**, ές, *n.*, *very beautiful*, 152, 425.
- περι-κλυτός**, όν, *adj.*, *famous*, 325.
- περι-πέλομαι**, *v. dep.*, *revolve*, 16.
- περι-πλόμενος**, η, *ον*, aor. part. of *περι-πέλομαι*.
- § **περί-σκεπτος**, *ον*, *adj.*, *guarded, sheltered*, 426 (better than *seen far and wide*, connected with *σκέπτομαι*) [*σκέπω* = *shelter*].
- περι-φράζομαι**, *v. dep.*, *take counsel*, 76.
- περί-φρων**, *ονος*, *adj.* (of *Penelope*), *wise of heart*, 329 [*φρήν*].
- †παισσοί**, *d. οἶον*, *m. pl.*, *stones* for playing a game, 107, (see note) [connected with Lat. *tessera* = *a die*].
- πετάσσας**, aor. part. of *πετάν-νυμι*. See *ὑπο-πετάννυμι*, 130.
- ***πευθοῖαθ'** = *πεύθονται*.
- πείθομαι**, *f.*, -*σομαι*, *v. dep.*, *hear*, 157; *inquire*, 94, 281 (with *gen.*).
- πεφευγώς**, *υῖα*, *ός*, perf. part. of *φεύγω*, 12.
- πέ-φραδε**, redupl. aor. of *φράζω*, imper. 273; ind. *enjoined*, 444.
- πε-φυγμένος**, perf. mid. and pass. of *φεύγω*, *having escaped*, 18.
- πῆμα**, *ηκος*, *f.*, *helmet*, 256 [perhaps connected with *pelvis*].
- πῆμα**, *ατος*, *n.*, *woe, suffering* (usually plural), 49, 190.
- Πηνελόπεια**, *ης*, *f.*, *Pénélope* wife of *Odysseus*, mother of *Telemachus*, 223, 329.
- πικρό-γάμος**, *ον*, *adj.*, *with bitter wedlock*, 266 (see note).
- πίναξ**, *ακος*, *m.*, *trencher* (of wood), 141 [= *flat wood*, cf. *πλάξ*].
- § **πινυτός**, *ή*, *όν*, *adj.*, *prudent*, 229 [see *πεπνυμένος*].
- πίνω**, *πίομαι*, *έπιον*, *πέπωκα*, *v.a.*, *drink*, 258, 340 [cf. *πόσις*, Lat. *poto*, *libo*].
- ***πλάγχθη** = *ἐπλάγχθη*, aor. of *πλάζω*.

- πλάττω**, v.a., *make to wander*, 75; pass., *wander*, 2 [root *πληγ-*, *πλαγ-*, cf. *πλήσσω*, *πληγή*; Lat. *plango*, *plaga*].
- πλέω**, v.n., *sail*, 183 [rt. *πλεF*, cf. *πλοῖον*, Lat. *fluo*, *flumen*, *pluii*, *pluvius*].
- πνοή**, ἡς, f., *blast*, 98 [see *πέπνυμαι*].
- ποθεν**, indef. pron., *somewhence*, 115; **πόθεν**, interrog. pron., *whence?* 170.
- ποθέω**, v.a., *lament for*, 343.
- πόθι**, interrog. adv., *where?* 170. **ποθι**, indef. *I think*, 348.
- ποιέω**, v.a., *make*, 250, 387.
- ποιητός**, ἡ, ὄν, adj., *made*, *built*, 333, 436.
- ποικίλος**, η, ὄν, adj., *inlaid*, *well-wrought*, 132 [cf. Lat. *pic-tus*].
- ποιός**, η, ὄν, interrog. adj. of *what kind?* *what?* 64, 406.
- πόλεμος**, ου, m., *war*, 12, 238.
- ***πολῆος**, g. of **πόλις**.
- πόλιν-δε**, adv., *to the city*, *city-wards*, 189.
- πόλις**, ἡος, f., *city*, 170, 185 [Curtius, 374].
- πολλά**, neut. pl. of **πολύς** = adv. *much*, 1.
- πολλάκι**, adv., *often*.
- ***πολλόν**, adv., *greatly*.
- Πόλυβος**, ου, m., *Polybus*, father of Eurymachus, 399.
- πολυ-μήχανος**, ου, adj., *of many devices*, 205 [**πολύς**, *μηχανή*].
- πολύς**, πολλή, πολύ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., **πολύ**, adv., *by far*, 113.
- § **πολύ-τρητος**, ου, adj., *porous*, 111 [**πολύς**, *τρητός* = *pierced*].
- πολύ-τροπος**, ου, adj., *of many a wile*, *ready*, 1 (better than *of many wanderings*. See note).
- Πολύ-φημος**, ου, m., *Polyphē-mus*, son of Poseidon and Thoosa, one of the Cyclopes blinded by Odysseus.
- πόντος**, ου, m., *sea*, 4, 83, 197 [connected with *βένθος*, *βάθος*, Curt., 349].
- πόποι**, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.
- ***Ποσειδάων**, ωνος, m., *Poseidōn*, brother of Zeus and Aides, lord of the sea and its storms: as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphēmus, 20, 68, 73, 74.
- ποσεί(ν)**, 131; ***ποσσει(ν)**, d. pl. of **πούς**, 96.
- πόσις**, ιος, m., *husband*, 15, 363 [cf. *πότνια*, *δεσπότης*, Lat. *potis*, *potior*; Curt., 377].
- πόσις**, ιος, f., *drink*, 150, 191 [see *πίνω*].

ποτε, enclitic part., *once*, 232.
 πότνιᾶ, ης, f., *mistress, lady*, 14 [see πόσις].
 ποτός, οῦ, m., *drink*, 148 [see πίνω].
 πον, enclitic part., *perchance, I ween*, 94, 197, 199, 304;
 ποῦ, interrog. adv., *where?* 407.
 ποῦς, ποδός, m., *foot*, 164 [Lat. *pes*, Eng. *foot*; Curt., 291].
 § πρίσμαι, impf., *πρίστω, v. mid., *buy*, 430 [connected with περῶ].
 πρίν, conj., *before that*, 210 [cf. πρό].
 πρό, adv., *before*.
 προ-εἶπον, v. act., *told before-hand*, 37.
 πρό-θυρον, ου, n., *porch*, 103, 119 [πρό, θύρα].
 πρό-κειμαι, v. dep., *lie ready*, 149.
 προ-πάροιθε, prep. with GEN., *in front of*, 107.
 πρὸς, prep. with (gen., dat. and) ACC., *against*, 127.
 προσ-αυδάω, impf. -ηύδα, v.a., *address*, 122, 252, 336.
 *προσ-έειπε = προσ-εἶπε, v.a., *addressed*, 178, 221.
 προσ-έφη, v.a., *addressed*, 63, 156, 383.
 *πρό-τιθεν, impf. ind., third plural.
 προ-τίθημι, v.a., *put before*, 112.

πρό-χοος, ου, f., *ewer* [χέω = *pour*].
 πρῶθ-ηβος, η, ov, adj., *in the flower of her youth*, 431 [πρώτος, ἡβη].
 πρῶτα, adv., *firstly*, 284; τὰ πρῶτα, *first of all*, 257.
 πρώτος, η, ov, adj., *first* [πρὸ, πρότερος, πρώτος].
 πτερός, εσσα, εν, adj., *winged* (met.), 122 [πτέρον, πέτομαι, penna].
 πτολιθρον, ου, n., *citadel*, 2 [in form (not in sense) dim. of πτόλις].
 πτύσσω, πτύξω, v.a., *fold*, 439 [probably connected with πετάννυμι].
 πύθομαι (ῡ), v. mid., *rot, waste*, 161 [cf. Lat. *pus, putidus*].
 *πύκᾱ (ῡ), adv., *thickly, strongly*, 333, 436 [cf. πυκνός, πύξ].
 †πυκι-μηδής, έος, adj., *prudent, discreet*, 438 [πύκᾱ (ῡ), μῆ-δος].
 πυκινῶς, adv., *wisely*, 279.
 Πύλος (ῡ), ου, (usually f. but m., 93), *Pylos*, a district in S.W. Peloponnese, over which Nestor ruled, 93, 284.
 πυνθάνομαι, v. dep., *learn, hear*; see πεύθομαι.
 πω, enclitic part., *yet*, 196.
 πῶς, interrog., *how?* 64, 171.
 P' = *pa*.
 πα, enclitic. See *apa*.

ῥέζω, ῥέζω, v.a., *do*, 46; *offer* (in sacrifice), 61 [*φέρω*-, cf. ἔρδω, ἔργον].

ῥεῖα, adv., *lightly, easily*, 160 [cf. ῥάδιος].

ῥεῖθρον, ου, n., *Rheithron*, a harbour in Ithaka, 186.

ῥινός, ου, f., *hide*, 108.

ῥύομαι, v. dep., *save, rescue*, 6.

Σ' = σά, 356.

Σάμη (ᾶ), ης, f., *Samé*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφᾶ (ᾶ), adv., *clearly, accurately*, 202 [cf. σοφός, Lat. sapio, sapor].

σῆμα, ἄρος, n., *burial mound, tomb*, 291.

σιδήρεος, η, ου, adj., *of iron, iron-*, 204 [σιδηρος].

σιδηρος (ι), ου, m., *iron*, 184 [cf. Sweden (name of country), Curt., 293].

σῖτος, ου, m., *wheat, wheaten bread*, 139, 147.

σιωπή, ης, f., *silence*, 325, 339.

σκεδάσις, ιος, f., *scattering*, 116.

σκιδνᾶμαι, v.n., *disperse*, 274 [rt. σκεδ-, σκεδ-, cf. Lat. scindo, Curt., 294f].

σκιώεις, εσσα, εν, adj., *shadowy*, 365 [σκιά, cf. perhaps σκότος, Curt., 112].

σός, dat. of σό, 59.

σός, σή, σόν, adj., *thy*, 195, 402.

Σπάρτη, ης, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to Sparta, 285.

σπέος, εος (d. pl., σπέσσι), n., *cave*, 15 [Lat. spelunca].

σπύγγος, ου, m., *sponge*, 111 [cf. fungus, Curt., 575].

σταθμός, ου, m., *pillar*, 333 [root STA-].

στάλη, στάς, aor. of ἵστημι, *stand*, 256, 120.

*στεναχίζω, v.a., *bewail*, 243 [longer form of στενάχω, itself lengthened from στένω].

*στή = ἵστη, aor. of ἵστημι, *stood*, 103, 333.

στήθος, εος (d. pl. εσσι, n., *breast*, 341 [perhaps connected with root STA-, that which stands].

στιβαρός, η, ου, adj., *stout*, 100 [στέιβω, tread down, cf. στιβάς].

στίχας (no nom.), f., *row, rank*, 100 [στέιχω].

στυγρός, ή, όν, adj., *hateful*, 249.

σύ, σέ, σοί, σοῦ, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

*σύν-θεο = συν-έθεο, 328.

συν-τίθεμαι, v. mid., *take heed of, hear*, 328.

σφάζω, v. a., *slaughter*, 92 [root σφαγ-, cf. f. σφάζω, σφαγή].

σφέτερος, η, ον, adj., *their own*, 274.

*σφῆσι(ν), d. pl. of σφός, 34.

σφι = σφισι(ν), d. pl., *them*, 142.

σφός, ή, ον, adj., *their own*, 34.

σχοόμενος, σχών, aor. part of ἔχω, ἔχομαι, *holding*, 334, 157 [root ἔχ-, ΣΧΕ-, cf. σχεδόν, Curt., 170].

Τ' = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from ὅδε.

ταλασί-φρων, ονος, adj., *patient*, 87 [root τλα- = *bear*].

*ταμίη, ης, f., *stewardess*, 139 [connected with τέμνω, ἑταμον].

τανύω, v. a., *stretch* [cf. τείνω, *tendo*].

ταῦθ', ταῦτα, from οὗτος.

ταῦρος, ου, m., *bull*, 25 [Lat. *taurus*, Curt., 232].

Τάφιοι (ἄ), ων, m., *Taphians*, inhabitants of Τάφος (ἄ), 417, a small isle between Akarnania and Leukadia: they were famous seamen and also pirates, 106, 181, 419.

τάχα (ἄ), adv., *quickly, soon*, 251.

τάχιστα, superl. adv., *very quickly*, 85.

τε, enclitic, *and*; τε...τε (καί, ἥδέ), *both...and*, 50, 165, 191, 203, 208.

τέγος, εος, n., root, *chamber*, 333 [cf. *tego, tectum*, Eng., *deck*].

τέθνηκε, *τεθνηκώς, pf. ind. and part. of θνήσκω, 196, 289.

τείρω, v. a., *afflict*, 342 [cf. τρίβω, Lat. *téro, tērēs, tributum*].

*τέκε, aor. of τίκτω, *bare*, 71.

τέκνον, ου, n., *child*, 64 [see τίκτω].

τελευτάω, v. a., *accomplish*, 293 [τελευτή].

τελευτή, ἧς, f., *end*, 249 [τέλος].

τελόμαι, fut. inf., τελέεσθαι, v. mid., *be accomplished*, 201 [τέλος].

†Τεμέση, ης, f., *Temesē*, town probably in Cyprus, with copper mines, 184.

τέος, ή, ον, adj., *thy*, 295.

τέρπω, v. a., *give delight*, 347; mid., *take one's pleasure*, 258, 310, 369, 422, 423.

*τεταρπόμενος, η, ον, redupl. aor. part. of τέρπομαι.

*τε-τιμμένος, pf. pass. of τίω, *grieved*, 114.

*τε-τύχθαι, pf. inf. pass. of τεύχω, *is*, 391.

*τευ = τωός, *some*, 217.

τεύχω, v. a., *make ready*, 277.

- τηλέ-κλυτος, *ον*, adj., *far-famed*, 30.
- Τηλέ-μαχος, *ον*, *m.*, *Telemachus*, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.
- τηλικός, *η, ον*, adj., *of an age thereto*, 297.
- τηλόθ(ε), adv., *afar*, 22 [*obs. adj.*, *τηλός*].
- τί; interrog., *why?* τι, enclitic (from *τις*), *somewhat, in any degree*, 75, 173, 202.
- τιθῆμι, *θήσω, ἔθηκα, τέθεικα*, *v. a.*, *put, place*, 89, 153, 321; *make*, 116, 223; *mid. aor.*, *θέτο, set, put*, 132 [*root and stem* ΘΕ-, cf. Eng. *do, deed*, Curt., 309].
- τίκτω, *τέξω, ἔτεκον*, *v. a.*, *bear, bring forth*, 71.
- τιμή, *ἥς, f.*, *honour*, 117 [*τι-, Curt., p. 488*].
- τιμήεις, *εσσα, εν*, adj., *valuable*, 312; *comparative* -έστερος, *more honourable*, 394 [*τιμή*].
- τίνας; *who?* 172.
- τί-ποτε; = *τί ποτε*; = *κατὰ τί ποτε*; 225.
- τίς; *who?* 170.
- τις, enclitic, *any, some*, 166, 215 [*quis*].
- τίσις, *ιος, f.*, *vengeance*, 40 [*τιώ*].
- τίω, *v. a.*, *honour*, 432.
- τλαίης, opt. of *τλήναι*.
- τλήναι, *v. a.*, *endure*, 288 [*root* ΤΛΑ = *bear*].
- τόδε, *neut.*, from *δδε*.
- τοί, enclitic, *assuredly*, 203.
- τοί = *tibi*, 170, 179, 200, 214.
- τοί = *who*, 23, 67; *τοί δέ, while others*, 112; *and they*, 250.
- τοι-γάρ, *well then*, 179, 214 (*to begin a speech*).
- τοῖον, adv., *so, θάμα τοῖον*, 223 [223; *so mighty*, 257; *so noble*, 343].
- τοῖος, *η, ον*, adj., *such, shading its meaning, according to context, e.g., so strong*.
- τοι-ός-δε, *ἦδε, ὄνδε*, *stronger than τοῖος, such, so excellent*, 371.
- τοι-οὔτος, *αὐτη, οὔτο*, adj., *such*, 47.
- τοκεύς, *pl. -ῆς, m.*, *father*, 170 [*τίκτω, pf. τέτοκα*].
- τοκῆς, *nom. pl. of τοκεύς, sires*.
- τολυνπύω, *aor. *τολύπευσα, v. a.*, *wind up, finish*, 238 [*τολύπη = a ball of carded wool*].
- τόξον, *ου, n.*, *bow* [*akin to τίκτω, ἔτυχον*; see *τεκ-*, Curt., p. 58].
- τό πάροιθεν, adv., *heretofore*, 322.
- τόσσον, adv., *so greatly*, 62.
- τόσος, *η, ον*, *so great*, 206.
- *τόσσοι, *αι, α, adj.*, *so many*, 248 [= *τόσσοι*].
- τότε, adv., *then*.
- τράπεζα, *ης, f.*, *table*, 138 [= *τετρά-πεζα*].
- τρέπω, *τρέψω, ἔτρεψα, v. a.*, *turn*.

τρέφω, v.a., *nurse*, 435.

τρεφόμενος, η, ον, aor. part. of τρέπομαι, *betake oneself to*, 422.

τρητός, ή, ον, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root *τρα*=*pierce*].

Τροίη, ης, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.

τρώχω (ῡ), v.a., *consume*, 248; *harass*, 288 [connected with τρώω, τείρω].

Τρῶες, ον, m., *Trojans*, inhabitants of Troy.

τύμβος, ου, m., *tomb*, 239.

τυτθός, ον, adj., *little, young*.

τῷ, d. of δ, ή, τό, in *which*, 17; *with which*, 109.

τῷ, adv., in *which case*.

Ύβριζω, v.n., *wax wanton*, 227 [ὑβρις].

ὑβρις, ιος, f., *insolence*, ὑβριν εἶναι, *behave insolently*, 368 [probably connected with ὑπέρ, as *superbus* with *super*: Curt., 392].

ὕγρη, ης, f., *sea*, 97 [Lat. *umor*, *univus*; Curt., 158].

ὕδωρ, ἄτος, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].

υἱός, οὔ, m., *son*, 88, 181, 383.

ὕληις (ῡ), εσσα, εν, adj., *woody*, 186, 246 [cf. *silva*; Curt., 559].

ὕμεις, pl. of σύ.

ὕμ-έτερος, η, ον, adj., *your*.

ὕμός, ή, ον, adj., *your*, 375.

ὕπατος, η, ον, adj., *highest*, 45, 81 [= ὑπερτατος, cf. μέσος, νέατος].

ὕπ-μαινε, aor. of ὑπο-μένω, 411.

ὕπ-μνησε(ν), aor. of ὑπο-μνησκει, 321.

ὕπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.

ὕπέρ-βιος, ον, adj., *outrageous*, 368 [*βία* = *violence*].

Ύπερ-ίων (ῖ), ονος, m., *son of the high*, bye-name of the sun, 8, 24 [patronymic of ὑπερος, not derived from ὑπέρ, ἰών].

ὕπερ-φίλος, ον, adj., *overbearing*, 134 [connected with ὑπερ-φυής].

ὕπερ-φίλως (ά), adv., *overbearingly*, 227 [ὑπερφίλος].

ὕπερῳ' = ὑπερῶα.

ὕπερωϊσθεν, adv., *from her upper chamber*, 328.

ὕπερῳον, ου, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [ὑπέρ].

ύπνος, ου, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].

υπό, prep. with (acc., gen. and) DAT., *under, beneath*, 96, 186; adv. of place, *underneath*, 131.

υπο-θήσομαι, fut. of υποτιθεμαι, 279.

υπο-μένω, v.a., *wait*, 411.

υπο-μνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.

υπο-πετάννυμι, aor., -πετάσας, v.a., *spread beneath* (tmesis), 131.

*υπο-πετάσας, part. of υπο-πετάννυμι (= υπο-πετάσας).

υπο-τίθεμαι, v. mid., *counsel, suggest* (with dat. of person).

υψ-αγόρης, ου, m., *boaster*, 385 [ὕψι, ἀγορεύω].

υψ-ηλός, ή, όν, adj., *high*, 126, 330 [ὕψι, cf. ὑπέρ].

Φάρμακον, ου, n., *drug*, 261.

*φάτο = έφατο, from φημι.

φείριστος, η, ου, adj., *most excellent* (ironical), 405 [φέρω].

φέρω, οίω, ηρεγκα, v.a., *bear, carry*, 97, 127; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero, fortis, fortuna*, Curt. 411].

φεύγω, pf. pass. with active meaning, πεφυγμένος, v.n., *escape*, 18, 64.

φημι, v.a., *say*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, fama].

Φήμιος, ου, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.

*φήσι = φῆ, subj. of φημι, 168.

φθινύθω (ϋ), v.a., *consume*, 250.

φθονέω, v.n., *grudge*, 348.

*φιλέσκει, iterative of φιλέω, 264, 435.

φιλέω, v.a., *love, kindly entreat*, 125.

φιλ-ήρεμος, ου, adj., *lover of the oar*, i.e., *maritime*, 181.

*φιλήσεται, fut. mid. (in pass. sense) of φιλέω.

φίλος (Υ), η, ου, adj., *dear*, 203; *pleasing*, 82; in combination with κῆρ and ἥτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.

Φόρκυς, υνος, m., *Phorkus*, a sea-god and father of Thoösa, 72.

φορμίζω, v.n., *play on the lyre*, 155 [φόρμιγξ].

φράζομαι, f., φράσσομαι, v. mid., *consider*, 269, 294; *devise a plan*, 205.

*φράσσεται = φράσεται, 205.

φρήν, φρένος, f., *mind*, 294 usually plural, 115, 328.

φρονέω, v.n., *think*, 118; *be disposed*, 43, 307 [φρήν].

φύντες. See έμ-φύντες, 381 [cf. Lat. *fuil*].

- φωνέω, v. a., *speak* [akin to φημί (q. v.), φαίνω].
- φώς, φωτός, m., *man*, 324, 355 [gifted with speech, cf. φημί].
- Χαίρω, v. n., *rejoice*, 311; imper., χαίρε, *hail*, 123 [Sanskrit, GHAR, cf. χάρις, *gratius*].
- χαλεπός, ἡ, ὢν, adj., *savage*, *cruel*, 198.
- χάλκεος, ἡ, ον, adj., *brass*, 104 [χαλκός].
- χαλκ-ήρης, ες, adj., *bronze-tipped*, 262 [χαλκός, root AR = *fit*].
- χαλκός, οὔ, m., *bronze*, *copper*, 99, 184.
- χαλκο-χίτων (ῖ), ὤνος, adj., *bronze-coated*, i. e., *with bronze coats of mail*, 286.
- χαρίζομαι, v. dep., *give freely*, 61, 140 [χάρις].
- χεῖλος, εος, n., *lip*, 381 [χάω, Lat. *lio*].
- χεῖρ, χειρός, f., *hand*, 146, 153, 254.
- § χέρονιβ-, f., *water for the hands*, 136 [χείρ, νίζω].
- χεῖναι, inf. aor. of χέω.
- χέω, ἔχενα, v. a., *heap up*, 290.
- χθών, χθονός, f., *land*, *earth*, 196 [root XAM-, cf. χαμαί, *humus*, Curt., 183].
- χιτών, ὤνος, m., *tunic*, 437, 439 [semitic word, cf. *cotton*].
- χόλος, ου, m., *anger*, 78, 433 [χολή = *gall*, *fel*, Curt., 200].
- χολώ, pf. pass., κεχόλωμαι, v. a., *enrage*, 69 [χόλος].
- χράομαι, pf., κέχρημαι, v. dep., *long for*, 13.
- χρεῖος, εος, n., *business*, 409.
- χρεώ, subst. fem. (monosyll., *necessity*, 225 (see note).
- χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.
- χρίομαι, v. mid., *besmear*, 262 [lit. *touch lightly*, Lat. *fricare*].
- χρῦσιος, ἡ, ον, adj., *golden*, 97, 137 [χρυσός].
- χρῦστός, ου, m., *gold*, 165 [root GHAR = *yellow*; χρυτ-γα, Peile, p. 134, Curt., 197].
- χῶρος, ου, m., *spot*, 426 [connected with root XA-, cf. χωρά].
- Ψυχή, ἡς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root AN-, Peile, p. 142].
- “Ω πόποι, *out and alas*, 32, 253.
- ὦ, sign of voc., *O*, 45, 81.
- ὦ, *hi*, 240, 308.
- ὦ, from *ὅς, ἡ, δ, who, which*.

- Ὀγυγίη, ης, f., *Ogygia*, the fabled island of *Kalypso*, identified by the ancients with *Gozzo* near *Malta*.
- ὦδε, adv., *thus, as thou seest*, 181, 236 [ὅ-δε].
- *ὠδύσσο (ὅ), aor. mid., second singular of ὠδύσσομαι, 62.
- ὦξεν, aor. of οἶζω, 436.
- ὠκύ-μορος, ον, adj., *soon to die* [ὠκύς, μόρος].
- ὠλετο, aor. mid. of δαλλῦμι.
- ὥς, adv., *thus*, 6, 42, 166 [= τῶς].
- ὥς, conj., *as*, 35, 200; *that*, 87 [ὅς].
- ὥς, adv. = *utinam*, 47, 217 [ὅς].
- ὥς τε, adv., *to such an extent*, 227; *like as*, 308.
- ᾤχετο, impf. of οἶχομαι, 260.
- ὦψ, ὠπός, f. *face*, 411 [root ὀπ-, cf. ὀμμα].
- *ὦψ, *ὦπος, m., son of *Peisenor*, father of *Eurykleia*, 429.

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